

16 JUL
1926

The
**CHRISTIAN
CENTURY**
A Journal of Religion

On Taking Christ Seriously

By A. Maude Royden

How Civilization Defeated
Christianity

By Reinhold Niebuhr

Editorials

Anti-Saloon League Money

Since Rauschenbusch—What?

Fifteen Cents a Copy

July 15, 1926

Four Dollars a Year



An Achievement in Wonderful Music

THE exclamation of all who hear the work of the World's best musicians reproduced in the parlor exactly as recorded.

With such an instrument in your home you have nearly all the fine artists of the World at your beck and call—they will play for you a program of your own choosing and do it as well as tho you had paid \$5.00 for your seat for that performance.

The JESSE FRENCH & SONS (Welte Licensee) Reproducing Grand is truly a musical marvel—it is an artistic instrument for the artist—an artistic thing of beauty for the home—an artistic triumph of musical reproduction—electrically operated.

Expression and Reproducing uprights and Grands are available at from \$750 to \$1,750.00.

Write for catalogs

JESSE FRENCH & SONS PIANO CO.
17th & K Avenue NEW CASTLE, INDIANA

The Cost of a New World

By KENNETH MACLENNAN

Secretary of the Conference of Missionary Societies in Great Britain and Ireland; General Secretary of the United Council for Missionary Education

A Brief Survey of Current World Movements
and the Relevance of Christianity to Them

"A book worth owning"

The American Missionary

"A comprehensive book in small compass"

Record of Christian Work

"Deserves the widest possible circulation"

Christian Science Monitor

"It is doubtful if we shall find in any other short book so good a view of world conditions, so well proportioned, and concise. You are buying a missionary book? Then by all means, buy this one"

Garrett Tower

PRICE, ONE DOLLAR

MISSIONARY EDUCATION MOVEMENT
OF THE UNITED STATES AND CANADA

150 FIFTH AVENUE

NEW YORK, N. Y.

Vacation—

"A great opportunity to increase one's power, one's resource, one's depth of mind and soul," says Dr. Frederick Lynch in a recent issue of *The Christian Century*.

He continues:

"What I wanted to suggest to my younger brethren is that they take *one great book* with them and live in it for a month, giving perhaps the first hour of each day to it. *Live* in it, I repeat, lose yourself in it. It does not matter so much what the book is, so long as it is a great book."

No service of *The Christian Century* has been more appreciated than its announcement and featuring of the best books, especially in the field of religion. We have recently prepared a number of lists of the most significant religious books of recent months. The books are recommended as important. Why not write for these lists, then select one or two, or six or seven of the books and have them sent you as vacation reading?

NOTE!

1. We ship on day order is received. 2. We grant 30 to 60 days to pay (or check may be enclosed.) 3. We pay postage.

THE CHRISTIAN CENTURY
Book Service
440 S. DEARBORN STREET, CHICAGO

Fill out this coupon and mail today

THE CHRISTIAN CENTURY BOOK SERVICE, 440 S. Dearborn St., Chicago.

- ☐ 1. Enter my name on your Book Information List, and send me regularly latest advice as to the best books in the field of religion and allied fields.
- ☐ 2. Send me at once your latest lists of "good books."
- ☐ 3. Mail me following books:

.....

.....

(Whether you order books now or not, fill in your name and address, and check numbers 1 and 2.)

My name.....

Address.....

The CHRISTIAN CENTURY

including CHRISTIAN WORK

Volume XLIII

CHICAGO, JULY 15, 1926

Number 28

EDITORIAL STAFF—CHARLES CLAYTON MORRISON, EDITOR; PAUL HUTCHINSON, MANAGING EDITOR; FREDERICK LYNCH, HERBERT L. WILLETT, HENRY S. HUNTINGTON, REINHOLD NIEBUHR, ALVA W. TAYLOR, JOHN R. EWERS, JOSEPH FORT NEWTON, LYNN HAROLD HOUGH, W. E. GARRISON, FRED EASTMAN, T. C. CLARK, EDWARD SHILLITO

Contents

Editorial

Editorial Paragraphs	883
Anti-Saloon League Money.....	885
Since Rauschenbusch—What?.....	886
The Observer: Cleveland H. Dodge.....	888
Safed the Sage: Discovering Names.....	889

Verse

Epitaph, by Laura Simmons.....	889
A Staten Bible, by Minnie M. LaHuis.....	889
Death, by Etna Doop-Smith.....	889
On Taking Christ Seriously, by A. Maude Royden.....	890
Youth and the New Russia, by John R. Voris.....	892
The Book for the Week	
How Civilization Defeated Christianity.....	895
British Table Talk.....	896
Correspondence	897
The Sunday School: Celebrating Deliverance.....	898
News of the Christian World	
Canada's United Church Holds Council.....	900
Actress Pleads for Human Brotherhood.....	901

\$4.00 a year (ministers \$3.00). Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

Perhaps it may even be true that the New England influence was more powerful in the constitution of the new nation than the Jeffersonian ideal. But when the president claims the declaration of independence for his New England fathers he is stretching the truth a little bit. The equalitarian ideals underlying the declaration have very properly a secular and a religious origin. When religion is at its best it levels distinctions which the physical circumstances of life have created, and insists that since God is no respecter of persons undue respect for persons of rank is unspiritual. Puritanism did have a democracy based upon that logic. However, it must not be forgotten that religion may create as well as level distinctions. Hierarchies have ever been one of the fruits of religion. It was against such hierarchical distinctions that French romanticism rebelled. Nature, said Rousseau, knew nothing of these artificial differences. Thus the American democratic ideal is the joint product of those who saw nature and those who saw God in conflict with the caste system of the middle ages.

EDITORIAL

PRESIDENT COOLIDGE was true to his New England, his republican, and his puritan heritage when he took occasion during his sesquicentennial speech in Philadelphia to magnify the contribution of puritan religion to the equalitarian ideals embodied in the declaration

The Two Parents of American Democracy

of independence and by implication to minimize the contribution of that document's real author, Thomas Jefferson. As a good republican, the President, as was natural, barely mentioned Jefferson's name. The fact is that our American democracy is the child of two parents, a revolutionary secular idealism which came to us from France through Thomas Jefferson and a radical religious idealism which came to us from England through the mediation of the New England fathers. It is not easy to say which of these two elements predominated at first. Virginia was certainly as determined as Massachusetts in the councils of the revolution. If we use the entire history of America as a basis of judgment it is quite obvious that the puritan tradition is the dominant one. It became so through the years.

The Decline of the Pioneer Spirit

THE PRESIDENT'S ADDRESS, which was in many respects admirable, closes with an expression of the popular conservative sentiment that what the fathers wrought is so nearly perfect that any amendment of their policies or any divergence from their charted course is perilous for our nation. "In my opinion," declares the President, "very little of just criticism can attach to our institutions. There is far more danger of harm than there is hope of good in any radical changes." The real intent of such a sentiment would of course depend upon a definition of what the President means by radical. Radical changes which take no account of the genius of a nation as it is revealed in its institutions and traditions might prove perilous to its welfare. Yet what the school of political thought for which the President usually speaks betrays by these warnings against radical change is the fear not of revolutionary change only but of any change which proceeds by perceptible steps and conscious reform. Thus the very success which attended the courageous adventures of the pioneer fathers becomes the occasion for timidity in their sons, and a generation which garnishes the sepulchers of the prophets

stones the prophets' sons. That is the inevitable tragedy of history from which it is difficult to save any nation. A part of the President's address is devoted to a depiction of the simple circumstances of village life and meeting house inspiration out of which our early democracy grew. He does not fail to note the changes which have come into our national life and enlarges upon the perils of our material wealth "which did not create the declaration of independence but was created by it." But he fails to draw the obvious conclusion that these new circumstances require us to reinterpret the ideals of the fathers' through specific political policies which must inevitably diverge from the methods they chose. The whole history of America may be comprehended by comparing the tone of this presidential address on the declaration of independence with the sentiment of its author: "I like a little rebellion now and then—the spirit of resistance to government is so valuable on occasion that I want it always to be kept alive."

Peace—A Device of The Devil

A FRIEND furnishes us with a copy of the July issue of a monthly magazine published in Los Angeles, known as the *King's Business*. At the editorial masthead are to be seen such familiar names as C. E. Macartney, Mark Matthews, W. B. Riley, I. M. Haldeman, and J. Frank Norris. Our attention is directed to an editorial entitled "Pernicious Peace Propaganda," some of which goes as follows: "Are you asleep? Then, wake up! Wake up! Do you know what his majesty, the devil, is doing? Are you conscious of the seductive, seditious, satanic influence which is at work in our land, designed to bring about its disintegration and destruction? Do you know where it originates and what avenues are being used for the accomplishment of its fell purpose? Its headquarters are in Russia, its purpose is to destroy the moral tissue of this country, and its mode of operation is planned by the devil himself. . . . What is the propaganda? A plausible cry for 'Peace!' Their emissaries in our schools are everywhere, with angelic tones, issuing their call to 'Disband your armies! Let us have peace! Sink your ships of war! Scrap your guns and swords! Wipe out your military training schools! Line up every weak-kneed preacher and teacher possible! Have the students pledge themselves never to respond to their country's call to arms in defense of its rights!' . . . What are our officials, who are sworn to defend our nation, doing? Who will take this matter to heart? When will our citizens understand that this cry of 'peace, peace' is a blow at the very life of America, a peril to every loyal public institution, every loyal private institution, every loyal religious institution, and, worst of all, a stroke at the scriptures themselves."

The Religion of Catholic Laymen

CATHOLIC PERIODICALS have been publishing interesting accounts by laymen of their emotions and experiences during the eucharistic congress. If these accounts are adequate criteria of Catholic religious life, two

rather significant characteristics of the Roman religion are obvious. One is the genuineness of Catholic mysticism. Some protestant observers have been wondering whether anything more than a love of pageantry attracted the multitudes to the congress. If we may judge from the testimony of these Catholic laymen—and their testimony has the note of sincerity in it—there is something more. Catholicism cultivates a sacramental mysticism which bears all the marks of authentic religious emotion. The pilgrims testify to a feeling of exaltation and joy as they knelt in adoration before the symbol of Christ's real presence in the sacrament. The other characteristic revealed in these recorded experiences is the quietistic note which catholicism shares with so much of the world's religion, Christian and non-Christian. Christ was adored in the sacrament, but not the Christ of the sermon on the mount, not the Christ of challenging moral and spiritual ideals. There was no thought of defying a world of pagan social and political ideals in the name of Christ. There was no attempt through the whole congress to reinterpret the gospel in the light of contemporary moral problems. There was evidently no disposition on the part of the worshipers to sluice quickened religious feeling into specific channels of ethical action. The joy of the mass was the joy of transcending the world in a moment of spiritual exaltation and not the joy of transforming the world by new and vitalized spiritual forces. This quietistic note is not uniquely Catholic. There was a time in fact when protestantism prided itself on cultivating it more abundantly than catholicism. It simply raises the question: Is religion an end in itself or must it serve a moral end?

Woman Workers Go to Jail

JUDGE DENIS E. SULLIVAN of Chicago, recently sent thirty-eight women members of the Ladies Garment Workers union in this city to jail. The alleged offense occurred two years ago and the accused had waited that long on appeal. Yet the judge was obdurate. These women workers had picketed during a garment worker's strike, and he had ruled picketing unlawful. Their sentences range from ten to sixty days in jail with fines ranging from \$100 to \$350 each. Their spokeswoman, Miss Frieda Reicher, returned from a tuberculosis sanitarium to take up her jail sentence. She seemed undaunted and is reported to have flung defiance by saying the judge had "turned a court of justice into a scab agency." The union paid the fines and will provide for the children of the mothers who are in jail. One of the girls must give up a course at the Bryn Mawr summer school for industrial girls to serve her thirty-day sentence. One mother had to leave an invalid and three little children in the hands of others while she serves forty-five days behind the bars. Others left dependents to the mercies of their fellow workers while they "serve the cause," as they put it. Jane Addams and others plead for the women and their families, but grim law, as interpreted by this judge, had to be literally satisfied. Yet this has happened in a country in which peaceful picketing is generally recognized as a constitu-

tional right. Recently in Indianapolis two organizers for the street-car men's union were arrested again and again on charges of "vagrancy." They were intelligent men, well dressed, well paid, staying at one of the city's best hotels, and they were peacefully going about the very legitimate business of calling on street-car men, trying to organize a union. They asked for an injunction restraining the police from interfering with their lawful pursuits, but the judge declined to interfere. Upon rumor that a meeting was called to consider a strike, this same judge granted an injunction forbidding a strike. Is it surprising that labor distrusts the courts?

Two Notable Candidacies For the Senate

IN ITS RECENT STATE CONVENTION the Colorado federation of labor unanimously passed a resolution in favor of the senatorial candidacy of former Governor William E. Sweet "because of his splendid record and because of the enemies he has made." Mr. Sweet, though a Denver banker, was originally elected governor by the combined strength of the labor and the farmer vote. In the last election he fell victim to the Coolidge landslide and to the political strategy of his opponents, who split his labor and farmer support on the klan issue. Mr. Sweet had been as unbending in his opposition to religious prejudice as to economic reaction. Now that the klan has lost much of its former power and Mr. Coolidge is hardly persona grata with the farmer, the prospects for Mr. Sweet's election to the senate are good. His candidacy has more than usual interest for Christian people, for Mr. Sweet is a robust Christian leader who knows how to translate his religious idealism into the terms of modern economic and political life. While there are many nominal church members in the United States senate, they are mostly conservative and the few liberals in the senate are, almost without exception, estranged from the church. It would be a happy experience for the nation to have a sound Christian radical of Governor Sweet's type in the senate. We understand that Judge Florence Allen is also running for the senate in Ohio. She incarnates the same type of Christian idealism as Governor Sweet. It would be cause for rejoicing if two such church members could have the opportunity of teaching America what Christian idealism at its best implies.

When Does Sport Cease To Be Sport?

MR. WALTER HAGEN, leaving England, tells the golfers of that land that they are too lazy. If they had more ambition, says Mr. Hagen, they would not be forced to watch their most cherished golfing honors borne overseas. Presumably, Mr. Hagen is in a position to comment. He has twice won the British open championship himself; this year he finished within two strokes of the winner. And he spoke at the conclusion of a golfing invasion during which both the amateur and open honors had been won by Americans. It would be hard to disprove Mr. Hagen's belief that these British defeats have been caused

by the failure of the defending players to take their golf seriously enough. Perhaps they are in a mood so chastened that they will receive such admonition in a spirit far different than would be shown by the American golfing public, were the circumstances reversed. In the meantime, it is hard not to suspect that the British golfer, defeated though he has been, could make some reply to the Hagen critique if he so desired. For if the Hagen standard is seen in actual operation in this country—which was surely the inference—it is hard to tell at times what is sport and what is simply gruelling hard work. American champions do take their sport seriously—sometimes far too seriously. The man who makes a business of golf in this country, and achieves prominence as a professional, receives a stipend which compares favorably with that of many commercial magnates. Even the competitor who maintains an amateur standing is frequently provided with a business sinecure in order that he may devote practically his whole time to playing. Much the same thing may be seen in our tennis. Last autumn our most famous football coach publicly reproached one of the members of his team because, on the day of an important game, the boy had been overheard singing! It is about time that Americans were beginning to ask themselves when sport ceases to be sport.

Anti-Saloon League Money

SENATOR REED, of Missouri, is too sophisticated a politician not to know what he is doing. The more inexplicable, therefore, is the way in which he has allowed the senate investigation of campaign funds to be sidetracked by the finances of the anti-saloon league. As a party politician Senator Reed knows that the discovery of corruption in the recent Pennsylvania primaries was giving to the democrats the best weapon they have had in years wherewith to belabor their opponents. What Teapot Dome and Daugherty and the aluminum trust had not done, Pennsylvania was doing. It was stirring actual, active public indignation. By every precept of politics, Senator Reed, having struck a hot trail, should have stayed on it. Yet the rottenness in Pennsylvania has been allowed largely to pass from public sight behind a detailed and largely pointless examination of anti-saloon league officers. In other words, Senator Reed has yielded political opportunity to satisfy a long-standing personal antipathy.

By which we do not mean to say that Senator Reed, and the committee which he heads, should not have investigated the funds of the anti-saloon league. If it was thought that the league had taken a shady part in the Pennsylvania orgy, or in any of the other scandals which are rumored in connection with recent elections, it was the duty of the committee to discover the facts. But we think that any impartial reader of the complete evidence as it was given at Washington will agree that, after the first two or three days of examination, it had been shown that, so far as the primaries of the present year are concerned, the league had played a very unimportant part. From that point on the investigation has degenerated into not much more than a contest of wits between Senator Reed and the anti-saloon league witnesses. And with all deference to the best known cross-

examiner in the senate, it is fair to say that the league has no apologies to make for the outcome.

The metropolitan press, with a few exceptions, has been doing what it could to create the impression that the investigation has disclosed ominous facts concerning the league's finances. After reading what has actually been said at Washington we do not hesitate to say that nothing has been discovered for which the league can be seriously blamed. Newspaper talk about a forty-five million dollar slush fund is calculated to impress only the headline readers. As a matter of fact, the league has been able to show that it has been a factor in accomplishing one of the most amazing social overturns in all history, working in the midst of an enormous and heterogeneous population, with a sum incredibly small. If forty-five million dollars represents all that has gone into the organized work of prohibition up to this date, or even if it represents the major portion of what has gone into that work, it can truthfully be said that national prohibition was enacted and has been defended at a cost surprisingly small.

Neither have there been personal contributions listed which the league needs to defend. If the total expenditure to date is much smaller than it might easily have been, the gifts listed during the last eighteen months were in each case a bagatelle. Including churches as well as individuals, there do not seem to have been more than two dozen gifts of a thousand dollars or over from the entire country! In fact, the only acts discovered to which exception can be taken are the admitted small payments made for speeches delivered by a few congressmen, and the payments made to such professional spellbinders as the late Mr. Bryan and Mr. Richard Pearson Hobson. Concerning both of these factors there is admittedly room for explanation and argument. Particularly in the case of the large expenditure to Mr. Hobson there should be an explanation to its constituency by the league officials.

It is noticeable that Senator Reed has not discovered very much as to the way in which the money has been spent. An annual salary list totaling two million dollars for an organization with the ramifications of the anti-saloon league is low. Payments listed to speakers are, with the possible Bryan and Hobson exceptions already noted, low. By no means does this account for the use of all the funds which have passed through the hands of the league. But Senator Reed is apparently more interested in finding out where the money came from than where it went. There is no reason to suppose, however, that if this aspect of the question had been stressed there would have been found anything more questionable than has been brought to light.

The whole investigation so far furnishes an astonishing proof of the correctness of the position in regard to the funds of church reform bodies which *The Christian Century* has frequently expressed. By covering up sources of income and methods of expenditure, such bodies are exposing themselves to suspicions which are quite needless. For this reason there is the less excuse for the league's silence concerning funds given years ago. Every such hesitation breeds whisperings. The chief lesson of the senate investigation, insofar as the anti-saloon league is concerned, is that there have been dark suspicions of the operations of that

body in the minds of men like Senator Reed, and in the minds of thousands of citizens, which suspicions are now shown to have been without cause. An open financial policy would have saved the league all the stress of these past weeks, and all the misleading headlines which have made millions of unthinking Americans believe that huge financial wrongdoing has actually been nosed out.

We say again, therefore, what we have said before. When any organization undertakes, either directly or indirectly, to work in the name of the church in the realm of reform, the only proper financial policy for it to pursue is to offer to the public a full report as to the sources of its funds and the manner of their employment. Nothing less than this can satisfy the Christian ethic. If the church, driven to interfere in the social order in order that the kingdom may be established, can find no better technique of action than the political organizations of the past have employed, then the church undermines its own position as an agency of redemption.

The investigation at Washington has shown that, in addition to the requirements of Christian ethics, this is the only practical policy for such organizations. The anti-saloon league had nothing to be ashamed of, nothing to cover up. But by covering up it merely attracted suspicion to itself and its own standing. We are convinced that the same thing is true of other bodies operating in this or parallel fields—the federal council, the national Catholic welfare conference, the world alliance for international friendship through the churches, the national council for the prevention of war, or even local bodies in our cities like the Better government association in Chicago. All of these bodies give financial statements of a kind, but all of them should study to make their entire financial status, both incoming and outgoing, direct and indirect, as clear as the sun. They should do it as a policy voluntarily, and not reluctantly under compulsion.

If the aggravating haggling which Senator Reed has indulged in while attempting to discover some skeleton in the anti-saloon league closet will only impress this foolishness of secrecy on all church reform bodies, the Washington investigation will have been of inestimable worth.

Since Rauschenbusch-- What?

SEVERAL DECADES have passed since Walter Rauschenbusch with the aid of Washington Gladden and a few other kindred spirits awakened the church of America to the social implications of the Christian gospel. There were eager young men in those days who, inspired by the rediscovery of ancient truth, spoke optimistically of a "new reformation" which was to come or which, as they fondly imagined, was already on its way. What has become of those dreams? At a recent conference of Methodist liberals, held under the auspices of the Methodist federation for social service, in Evanston, Illinois, that question was raised again and again. Young men asked the older leaders whether they could discern any evidences of progress in the

application of Christian principles to the social and economic facts of contemporary life. The men whom experience had given perspective were not quick to answer such questions.

Progress? Yes and no. That was the answer. No answer but a highly qualified one was possible. Some progress in liberalizing and socializing religious thought has undoubtedly been made in two decades. The literature which has developed on the relation of Christian idealism to the problems of economic and political life is voluminous. The number of religious leaders, both clerical and lay, who have some understanding of what Christianity ought to mean in economic and social terms has been greatly increased. Institutional church activities, if they have anything to do with the subject, have been multiplied. In problems of international morality the gain is obvious. The church has learned a lesson or two from the war. Whether or not the church is ready for heroism, should another war come, is matter for dispute; but it could not possibly be as naïve as it was in the last one. Yes, we are making some progress in recouping the losses suffered by Christian idealism centuries ago and so brilliantly analyzed by Professor Tawney in his "Religion and the Rise of Capitalism."

And yet, and yet, everywhere, as at Evanston, the astute observer who rejoices over these achievements hastens to qualify his joy with sobering reflections. Perhaps the church is learning, precept upon precept and line upon line. Yet nothing in the social thought of American protestantism has occurred which deserves to be dignified by the term "a new reformation." Preachers have acquired the habit of assuring their congregations that Christ must be Lord of all if he is to be Lord at all. But the sublime religious imperialism betokened by such a phrase is not frequently brought into specific conflict with those facts and conditions of contemporary civilization which challenge the supremacy of Christ. We are living under a highly competitive economic system which remains unchallenged by the cooperative ideal of the gospel. Cooperative industrial experiments, inspired by either Christian or secular idealism, do not number a score in the whole country. The motives of greed which corrupt the whole of modern civilization are not heroically rebuked as the preachers of either the middle ages or the early reformation rebuked a greed which was innocence itself compared to the dominant passion which now motivates industrial and commercial enterprise. In spite of all that is said there are not many martyrdoms of the prophets in the American church. Where such have occurred they have more frequently been due to the religious bigotry than to the social conservatism of congregations.

If we survey the denominations we note that hardly any of them have been able to replace the contemporaries of Rauschenbusch, as these older men have fallen, with young men as vigorous and heroic. The Episcopal church has had no one to take the place of either Bishop Williams or Bishop Spaulding and the death of William Austin Smith was almost as disastrous for the cause of social liberalism as that of the two bishops. Samuel Zane Batten is dead and the Baptists seem to have no one around whom the social liberal forces can gather as they did about that intrepid leader. The Methodists are probably at the present time richer in liberal social thought and leadership than any other com-

munion, yet the federation for social service holds its head above water with difficulty, and while there are many young men who follow the leadership of Professor Ward and Bishop McConnell there is no obvious passion among the leaders of the church for what these men are saying and doing. As for the Presbyterian church, the voice of social prophecy seems well-nigh extinct in that denomination in which one as mildly liberal as Charles Stelzle is feared as a radical by many colleagues. The Labor temple in New York seems almost the sole venture of the Presbyterian church in radical social theory at the present time. As for the Congregational church, while it has a goodly number of heroic social liberals the denomination on the whole gives the impression of being composed of "tired radicals" who have sacrificed the delights of heroic combat for the pleasures of the philosopher's easy chair. The liberals among the Disciples, under the leadership of Alva Taylor have held their own, but have hardly gained strength.

There are hardly more than a score of men in the entire church in America who are really feared by the forces which are intent upon maintaining the status quo inviolate. If such a statement seems too sweeping and if our general analysis of social thought in the American churches seems to underestimate its prophetic detachment from the mood and atmosphere which pervades the political and economic life of our day, it need only be observed that we are living under an administration which more frankly espouses the cause of a secularized and impersonal capitalism than any administration since McKinley and that this administration is subject to practically no criticism from the churches or their leaders. The churches have in fact followed the leadership of the newspapers in giving lip service to a political leadership for which they have no enthusiasm, but to disavow which they lack the moral energy and courage.

It is of course a difficult task to gauge progress. By what shall it be measured? By some milestone of the past? Or by the gait of some contemporary? Or shall we measure our achievements by our hopes? If we judged the social heroism of the church by the hopes of the generation of Rauschenbusch and Gladden we know that an adverse judgment would be rendered. If we judge it by contemporary achievements in other groups we might ask the question whether in a similar crisis any group of American churchmen could have been found to sponsor the peace proposals which issued from Lambeth palace during the British coal strike, obviously dictated as they were by a strong sympathy for the labor cause. If we judge the social effectiveness of the church by the enemies it makes, not much can be said for it. Reaction in America does not fear the church. No matter how we judge, there is not much justification for sanguine conclusions.

Perhaps the church in America has been engulfed by the general mood of reaction which seems to have fastened itself upon the nation as a result of unprecedented prosperity. It is not easy to speak for justice when injustice is not obvious. Social iniquity which cannot be dramatized in rags and hovels does not easily disquiet the conscience of even the most sensitive. Perhaps we are so conservative because the American church, even in its connectional denominations, is so strongly congregational. There is a tyranny of

the pew over the pulpit in America which is not paralleled in other protestant nations and which only the stoutest heart can defy. There is good reason for the suspicion that congregational polity aggravates this tyranny, particularly where it expresses itself on ethical and social questions, for an individual church always falls prey more easily to the energy of a few unregenerate laymen than an entire denomination and an entire church.

Perhaps we must strengthen the conception of the church as the seat of authority by such heroic experiments as pooled salaries for ministers before we can assure them liberty to prophesy. The Methodist conference entertained such an idea in its discussions without arriving at any definite conclusion. Whatever plan and expedient is adopted to set the church once more upon the road of progress in social ethics, it is obvious that heroic action is required to awaken the church from its present lethargy. We may console ourselves with the thought that

"While the tired waves, vainly breaking
Seem here no painful inch to gain;
Far back in creeks and inlets making
Comes silent flooding in the main."

It may be that underneath the surface of religious life the emphasis in Christian ethics is gradually and imperceptibly shifting until some day we will awaken to discover that we have a church with the ambition of conquering the whole of life in the name of Christ. But we must confess that we see waves without evidences of a tide at the present time. At least the tide-waters have not reached the marks left by previous floods upon the sands of the shore.

The Observer

Cleveland H. Dodge, Philanthropist and Servant

AMERICA has always had the reputation of producing unique types. The world always had philanthropists. They all gave their money to the same general causes through the ages. Then Mr. Carnegie and Mr. J. D. Rockefeller, Jr., came along and began finding new and unique ways of using vast sums of money. In Mr. Carnegie's case perhaps no man before him had given millions for libraries, church organs, international peace, freeing scholars from financial worry that they might do their best work, providing college scholarships for every boy in one nation. Mr. Dodge was as unique in another way. He never gave without identifying himself personally with the cause. Thus he gave vast sums to the Red Cross but at the same time he worked with it, even helping to pack boxes for the soldiers. He made a contribution of many thousands of dollars to the Woodrow Wilson foundation, but served as chairman of the executive committee to raise a million dollars by small gifts from all over the nation. He gave munificently to many institutions of education but he served as treasurer for them or on their executive committee. It was the same with the Y. M. C. A. Everywhere his money went, he went.

The Dodge name will always be more intimately identified with the Near East relief than with anything else. To this he gave the last fifteen years of his life unstintedly. I wonder if my readers realize what Near East means. It has thus far sent \$80,000,000 to the relief of refugees and to its orphanages. Today these orphanages stand all over Greece and Asia minor and thousands of children are being fed and educated in them. No one did more to make all this possible than Mr. Dodge. When the Near East relief was organized Mr. Dodge was at the first meeting. It was organized upon a cable from Mr. Morgenthau, then ambassador to Turkey. Dr. James L. Barton was made chairman, Professor Samuel T. Dutton, secretary, and Mr. Charles R. Crane, treasurer. Mr. Dodge was made a member of the executive committee, and shortly afterwards, upon Mr. Crane's leaving the country, became treasurer. For the first five years of the Near East venture he attended all the meetings of the committee, but beyond that he did one really beautiful thing. He said he wanted the Armenian refugees and orphans to have relief on a large scale at once and that people would give much more generously if they knew every cent collected would go to Armenia, consequently he was ready to bear all the expenses of collection. The result was that for several years he contributed every cent of the expenses which in the end must have gone up into the hundreds of thousands of dollars. He himself was often in the office and was always speaking at all sorts of gatherings for the near east. Thousands of little orphans in Armenia and Greece owe their lives to him.

He was always deeply interested in the American colleges in Turkey and Syria. To Robert college he gave large sums and when Mary Mills Patrick started to build up the now famous American Girls' college near Constantinople he became one of her enthusiastic helpers, giving both his interest and his money. The American university at Beirut became a special care to him and his son Bayard is now president of it, while his daughter married George H. Huntington of Robert college. Thus he gave his heart, his money and his children to the near east. When two years ago a joint campaign to raise an endowment for the three near east colleges was undertaken, Mr. Dodge threw himself into this whole-heartedly and gave great sums to its treasury. Thus, all through his life giving himself and all he had.

Mr. Dodge was of a deeply religious spirit. I shall never forget an address he once made to a group of ministers when theological discussion in the Presbyterian church was running high. He pleaded for full liberty of thought in the church, but unity of life. He thought the great heresies were moral heresies. He thought the church should not require one standard of thought in doctrine but should demand one standard of life. He thought the trouble with most Christians was that they never passed the line of safety. He had no respect for his rich brethren who never gave beyond income. When some great emergency came he wanted to find men who dared go into their capital. He felt so strongly on the matter of freedom of thought in the church that when the New York presbytery declined to license his son for the ministry, the first time he appeared before them, because of his unwillingness to express cer-

titute on some questions he was trying to think through, he was tempted to leave the church for good. He felt that a church which had no room for his son in the pulpit had no room for his father in the pew. The son was afterwards licensed and the father felt relieved. To Mr. Dodge the acceptance of Christ as Lord and Master and the desire to follow him to the end was the heart of Christianity. He felt that one who made this act of faith and loyalty was a Christian. If he believed more, well and good, but this was the final test.

Mr. Dodge was a college classmate of President Wilson and his friendship for him was very close to the end. Mr. Wilson often stopped with him when he came to New York and Mr. Dodge often visited him at Washington. He was a great apostle of Mr. Wilson's ideals, was very happy in urging them by voice and by working to establish the Woodrow Wilson foundation. Some men find their happiness in life in getting. Mr. Dodge found his in giving.

FREDERICK LYNCH.

Discovering Names

A Parable of Safed the Sage

WE WENT to Washington, I and the daughter of Keturah and her husband and her children. And we visited the Library of Congress. And we beheld in Glass Cases the Declaration of Independence and the Constitution of the United States.

And the children sought out the name of John Hancock and the name of Charles Carrol of Carrolton. And they said, Now let us find Grandpa's name.

And when they found it not above the name of John

Hancock on the Declaration of Independence or on the dotted line with that of George Washington on the Constitution of the United States, their opinions of those two important documents were Visibly Affected.

And the little sister of the daughter of the daughter of Keturah said, Grandpa hath his Fountain Pen, he might Sign it Now.

And there was no doubt expressed that this procedure would add to the validity of either of the two Documents.

And I set out to convince these Young Folk that at least two Important Events, both Highly Creditable to those who participated in them, had been wrought out without their Grandpa's being Among Those Present, and that various other matters from the Fall of the Roman Empire forward and back had been done before their Grandpa was even a Little Baby.

But this was not so easy for them to understand as some people might have supposed. Nor do Grown Folk always realize how Ancient they appear unto children. And I fear there be folk who magnify the difference between themselves and their children so that it is no wonder their children think of them as having spent the Major Part of their lives Before the Flood.

But I am thinking also how brief is the period within which any one man can write his name where Posterity might hope to discover it. Not even for an hundred and fifty years may a man hope to survive and behold future generations seeking for his name, and if he were so to live he might not always be proud of their discovery of it.

Wherefore will I seek in the short time I have to place my name, if not very high, at least where they of my kindred who seek for it may not be ashamed of it. And the names of John Hancock and George Washington and the rest are secure where they wrote them.

VERSE

Epitaph

HE who died here gives cheer to all behind;
Where he fell back, his comrades swept the height
To glorious triumph! so—Hold to the line!
He who was killed shouts "Courage!" for the fight.

LAURA SIMMONS.

A Staten Bible

(Printed in 1714)

HOW this old tome rebukes our hurried age!
Two centuries these brazen flowers have bloomed
About the margin; and the brazen hasps
As proudly guard the sacred book today
As when more leisured fingers than we know
Shaped them and riveted in place by craft
All but forgotten now. These yellowed leaves
Smell strangely of antiquity. The words
I cannot read; yet well I understand
They fed the blood and sinews that our sires
Used in their grapple with the wilderness.

Vision they gave, and courage edged with steel
To turn the vision to reality
And build the structure we too lightly hold.
The Staten Bible! Faith! Our sires were men!

MINNIE M. LA HUIS.

Obligation

THE man who has a living to make
Must make it.
The woman who has a heart to break
Will break it.
The maid who has a lesson to learn
Will learn it.
The youth who has a vice to spurn
Must spurn it.
And if you have a God to praise
O praise Him.
And if you have a child to raise
O raise him.

MABEL MUNNS CHARLES.

On Taking Christ Seriously

By A. Maude Royden

THERE IS CONTINUAL CONTROVERSY as to whether it is possible to "take Christ literally" or not, and it is really a very foolish controversy, for it is not possible to take anybody literally. People often say, "We must remember that our Lord was eastern, and he used the dramatic language of the east," or "We must remember that he was a poet, and poets cannot express the truths they teach in the language of literalism." There is a suggestion in all this that there is something remarkable in the fact that we cannot take Christ literally, something that needs explaining away, while all the time we know perfectly well that, as a matter of fact, we cannot possibly take anybody literally, and the whole controversy is absurd.

Our Lord was a teacher. Many of you here are teachers. How is it possible for you to conduct a single class if everything that you are going to say is taken literally? The whole of our language is full of figures of speech, full of poetic expressions, full of similes and metaphors. Every time you express yourself you use some phrase that cannot be taken literally. It is not only Christ who cannot be taken literally!

LITERALNESS IMPOSSIBLE

I have heard people say that they "burst with rage," and I can see with my own eyes that they have not burst at all. "He flew to the rescue," when he did not fly at all. I was listening to people talking only the other day, with the object of preaching this sermon, and I realized that almost every phrase, everything except the baldest and most prosaic statement, contained some element of metaphor. I heard a woman say somewhat brusquely to her child, who was talking too much, "Now you shut your mouth, and don't open it again until I tell you." The child, as a matter of fact, had adenoids, and could not shut his mouth for long. But did his mother mean him to? Of course she did not. She only meant him not to talk, and used the kind of language that we are using all the time, more or less. It would be a deplorable kind of language which did not allow people to use figures that they could not possibly expect anyone to take literally. We are paralyzed, we say, with astonishment. We are thunder-struck, when people say something surprising. Some of us, perhaps, are more forcible—or more picturesque!—than others; but the idea that we ought to be taken literally, and that Christ is an exceptional and rather inexplicable person because he cannot be taken literally, is nonsense.

It is true, of course, that a poet is even less to be taken literally than other people, because his language and his thought are less bald, less prosaic. It occurred to me to look at some of the finest of the hymns in our own hymnbook, and here is one:

I bind unto myself today
The virtues of the star-lit heaven,
The glorious sun's life-giving ray,
The whiteness of the moon at even,
The flashing of the lightning free,

The whirling wind's tempestuous shocks,
The stable earth, the deep salt sea,
Around the old eternal rocks.

That is one of the most glorious verses in our hymn-book, I think, but *literally*—how can anybody take it literally? An even greater favorite with us is Blake's "Jerusalem":

Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my sword—O clouds unfold!
Bring me my chariot of fire!

Does anyone suppose that any such thing will be brought? Are you going home in a burning chariot, or are you going home in a bus?

THE REAL ISSUE

The idea that Christ is peculiar because he "cannot be taken literally" helps us to shirk the real difficulty. It is an evasion of the whole question. For the question is not whether we can take Christ or anybody else literally: it is whether we can take him *seriously*. It is true that Christ was an eastern, and the language of the east is instinct with a poetry which our language lacks. It is true that he is a poet, one of the greatest poets the world has ever seen. An artist said to me the other day that all the beauty any artist has ever produced since Christ is only the echo of what Christ has taught. And in proportion as Christ is a poet, his language must mean something far more than the mere literal meaning. He demands more, not less. The truth is greater, the demand more exacting, when we give up the absurd idea that we must take him literally.

Literally! "I am the good shepherd." We thought he was a carpenter! We might start a sect, might we not, or two sects—one that said he was a carpenter, and the other that said he was a shepherd! And somebody might start a third to say that in fact he was not a carpenter or a shepherd but a vine! ("I am the vine. Ye are the branches.") There is nothing more nonsensical in that than there is in some other literal interpretations of our Lord's sayings, and people have done things not so futile but much more disastrous than trying to grow grapes out of their fingers and toes because they insisted on the literal interpretation of some of the things that our Lord said to us.

LITERALISM'S TEMPTATION

I will tell you why I labor this point tonight: because I have often noticed that many people who call themselves Christians, instead of trying to soften what our Lord said, instead of trying to show that it did not really apply to modern people or to everybody, or to you and me, sometimes try the opposite way. They press what he said—they press its literal meaning—in such a way as to show that it is senseless; and then they excuse themselves from trying to carry it out.

Only the other day a very learned scholar, a man who ought to know a thousand times as much of the mind of Christ as I do, who am no scholar, commenting on our

Lord's statement that we were to "give to him that asketh" said that the Quakers, who prided themselves on the literal observance of our Lord's teaching had always been very successful bankers; and he added, with a smile of derision, that if a banker were to obey the command, "Give to everyone that asketh," he would not have a bank very long. This is said by a man of intelligence, education and learning! He does not stop to consider that nowhere in the pages of the gospel are we told to give away what does not belong to us.

There is a great difficulty for most of us in this saying, "Give to him that asketh," but I cannot think it is taking our Lord seriously to put upon it an interpretation so fantastic, and then to say with a smile, "Obviously, we cannot obey this precept!"

THE WORDS OF CHRIST

Again, with regard to the incident I read to you just now, another man, no less learned, said a few weeks ago, "Christ said, 'Sell all that thou hast and give to the poor.' If everybody did that there would not be any buyers. We cannot *all* sell." Our Lord did not say it to everybody. He said it to one individual, and when I pointed that out, he said that was an evasion. In fact, he himself desired—I think subconsciously, and it is a sin into which we have all fallen; not he alone—he unconsciously desired to present our Lord's teaching as so inherently absurd that he might absolve himself from following it. If our Lord said something which contained a logical absurdity, then we might, with a sigh of relief, reflect that such teaching could not possibly be taken seriously.

But if Christ said that, not to the crowd, but to an individual, what then? Are we not bound to take that seriously? I believe that our Lord said nothing which contained an inherent absurdity. He said, "Give to them that ask." He said that to the crowd and to the people at large, but he did not say, "Sell," for if everybody sold, there would, as my friend pointed out, be no buyers. But we are relieved to find that our Lord said something that was ridiculous when we had been afraid that he was saying something that was too hard. It is such a relief to think, "Well, after all this is impossible. We *cannot* do it; it is a logical absurdity!" But Christ did say it was a great misfortune to be rich, and I do not know more than a handful of Christians who would not congratulate a person if he had a great fortune left to him.

THE MEANING OF SERIOUSNESS

We have not taken him seriously because we have been quarreling about whether we should take him literally. If we are to take him seriously, it means that we must make a serious attempt to understand. It means that we must not dismiss with an indulgent smile the teaching of one who at least had a mind of towering genius, a nature of extraordinary nobility and power. We must not say, "This man after all did things that were ideally beautiful but utterly unpractical, and even in some cases absurd." We must not take refuge in putting upon our Lord's words a construction which, if we would only take a little trouble, we could see that they would not bear, and then decide that because

that construction is absurd we need not trouble ourselves about the matter. We must, as long as we are not able to understand what he meant, give ourselves no rest until we *are* able. We must, as long as we are unable to do what he said, realize that we are failing—not he—that he has offered a challenge which we have not been able to accept.

"Resist not evil!" Christ did not resist. If God had been content to write his commandments in the sky for us to read, we might have said, "Well, this is impossible!" We cannot say it now, because Christ did it. We might say it was contemptible: we cannot, because Christ did it, and was not contemptible. "If Christ's moral teaching were to be carried out," says Professor Kirsopp Lake in his last book, "civilization would come to an end." What? In the face of Christ? If we were all like Christ would civilization come to an end? If we did the things that he did, would the world be civilized no more? If there were even one person in the world today who was like Christ would the world be nearer to civilization or farther away? If we here in this Guildhouse could act as Christ did, could live in his spirit, could look at the evil and understand it and treat it as he did, could serve God and man as he did, would the world be more civilized or less? Did Christ not resist because he was a coward, or because he was the bravest person that ever lived on earth? His teaching—was that a part of his life, or did he too realize that it contained teaching too lofty, too ideal, too visionary for this world? Did he say it but not live up to it himself? And if he did, would that make the world better or worse? That is the challenge we are compelled to meet when we begin to take Christ seriously.

THE EXAMPLE OF JESUS

It is true that he did not obey his own words literally. Has that ever struck you? "If any one strike you on the right cheek, turn to him the other also." When our Lord was struck in the face, at his trial, he did not turn the other cheek literally. He rebuked the man who struck him. He did not himself literally obey. It seems exceedingly probable that he was put on oath at his trial: it was the custom of the Roman court to put a man on oath when he was accused, and if our Lord had refused to take the oath, it is likely that it would have been recorded by the evangelists. Yet he said, "Swear not at all." There is precisely that kind of "inconsistency" between our Lord's actions and his teaching that we should expect between literal words and underlying truth; for who that reads Christ's teaching as a whole and then looks at his life as a whole, will not realize that the authority of the teaching depends upon the fact that it was perfectly expressed in the life? If that perfect teaching, so immeasurably high was one with a life so perfect, so gracious, then we know in our hearts, whatever excuse we find for ourselves, that if we were only a little like him we should be a great civilizing agency in the world. If that is true, although it still may not be possible for some of us to see now how to follow out some of the things he said, we surely could not rest until we found out how to follow it.

I have come to the conclusion that if we cannot obey the words of Christ without doing harm,—if in doing so

we find ourselves like a medical student attempting to carry out some surgical operation which only the greatest and the most perfect surgeon can do—if we, following the words of Christ, find ourselves rather destroying than helping those whom we would serve—we must, I think, not do it, any more than that medical student must do it: but, like him, we must not cease to seek to fit ourselves to be able to do it. To be content, to say “We cannot do this without doing harm,” and therefore we realize that Christ was mistaken, is not to take him seriously. Let us rather say, “We cannot do this without doing harm, and therefore we know we are in the wrong, and that there is in us some most un-Christlike quality”—that is to take him seriously. If we were to do that, it would mean that we must go as far as we possibly can go—go just as far as we can possibly see and perhaps even a little farther, since Christ is there, and we love and worship and desire to be like him. As we walk through the dimness, through a mist, or through the twilight, we can only see a little way, perhaps not as far as the end of the street; but if we walk along the street, then we can see farther. If we stay where we are, we might forever excuse ourselves by saying, “We cannot see the end of this street.” No, and we never shall see until we start! Start, then, to go that Way which is Christ, as far as you can see, and when you have started you will find that all the time you are seeing farther.

That is really the reason why most of us do not start. We do not want to see any farther. It is terrifying enough as far as we *can* see. We do not want to see more. It may end in a cross. It may end in that call coming to us, “Sell all that *thou* hast, and give to the poor,” and “Take up thy cross and go and follow me.” It might, of course, not. Some of the saints have lived and died in outward prosperity and happiness—but it might.

Do not let us evade the issue any longer, as most of us do, by pretending that because we cannot take our Lord literally, therefore we need not trouble ourselves about these things at all. Let us begin to take him seriously. Those great scholars who have cleared away for us so much of what is confusing, of what is actually erroneous, who have given to us a picture of our Lord's life, who have released our conscience from all sorts of difficulties, have released us for something. For what? To take Christ more seriously! To find out what he really meant! We shall only find it by living it.

Oh, it would have been enough, I suppose, for God to write a book and drop it out of heaven if words were enough; but they are not, as I showed you at the beginning. No words, no possible form of words, could have conveyed to us the whole truth. In order to understand we must enter into the mind of Christ, and if we do, we need not be afraid that “civilization will come to an end.”

Youth and the New Russia

By John R. Voris

HE EPITOMIZED the situation of Russian youth today,—this clean boy looking even younger than his eighteen years. It was in Tiflis, Georgia, metropolis and capital of Russian Transcaucasia in late March this past year. He was for a day or so my guide and my mentor. He wanted to show all due respect to me, the representative of the American organization to which he owed much himself and by which his aged father, a member of the former military intelligentsia, had been saved from starvation. But he struggled under carrying the banner not only of youth, with its cocksureness, but of the Russian youth movement, with its philosophy of “Age and respect be damned.” So he had the difficult mental complex of a mind divided by struggle between reverential appreciation and the almost insolent confidence of all youth in Russia today. It was interesting to me to study this serious, idealistic, and very normal young man. I liked him immensely. He taught me much.

THE COMMITTEE ON CULTURE

He had enthusiastically shown me the sacred shrine on the side of the nearby mountain, the ancient Moslem mosque in the Tartar quarter, the splendid old Georgian church, one of the best examples of early Christian architecture. And then, perhaps at my instigation, but probably because he was a clever propagandist, he turned to present-day Russian politics. He himself was a member of the Young

Communist organization. He explained that he had to give many hours a week to it, in voluntary labor, “not because I have to, but because I am the chairman of a very important committee, the committee on culture.” This committee had in hand the effort to make “every member literate and enlightened,” not merely on Russian politics, but more especially on history and economics. Thus enlightened, I asked him to interpret present-day Russia from the standpoint of youth. This was his analysis:

“Russia now offers a wide, wide road to youth. Formerly youth had no chance; it was age. Now Russia is anything that we want it to be. There is education for all of us—education and opportunity.” As the boy said this, he was uplifted by the idea, and his face shone with the zeal of an apostle.

“Russia today offers an opportunity to laborers and to peasants to educate themselves. They have never had it before. They were down; and were held down. She offers today short hours of labor, that is, eight hours, instead of the terribly long days of labor that used to make life a prison for the industrial workers.

“Russia has separated state and church. This is one of the greatest achievements. You don't know what this means. The church held the people down.” No question from me had incited this remark from my young guide. In fact none had suggested any one of the points he made. I must confess that he gave these so logically, and precisely,

that they smacked of training somewhere. But even at that, the eagerness and enthusiasm were not the result of any teaching. They came from a deep emotion.

He then went on to say that "Russia will be as rich as America in twenty years if she keeps on. There is no reason why she should not. She has the natural resources. . . . Workers are living in good houses now, as compared with their living quarters under the old days. It is still too crowded. Many new homes are needed. But conditions are better than ever before. . . . There is still great poverty, of course, but no more than there would have been under any other regime. And we are on our way to something better. We will not stand still. . . . Yes, the bazaars and the congested poverty-stricken oriental quarters of the city are still practically untouched. But you can't change orientals in a day; it will take many years to change them."

NEW METHODS IN SCHOOLS

I visited a school in Tiflis. Here was evidence of the revolt of youth and of childhood from former convention, a revolt officially encouraged by government educational authority. It was Saturday morning. They do not have to go to school on Saturdays but several "clubs" were meeting, and a number of the boys and girls were working on the enlargement of the stage for dramatic performances. Others were making drawings. All were happy, and noisy. Some of the teachers were heartened over the situation; others were discouraged because there is "no discipline."

The "Dalton system," an American method of project work, fitted for the very advanced, elect schools, where teachers can be carefully trained, has been swallowed hook, bait and sinker by the Russian government, and project method it is,—with freedom, and self-expression. This new educational method is not so much the revolt of youth, as it is the revolt of leaders of the present regime in behalf of youth. But the boys and girls have gladly, even hilariously, caught the spirit, as might be expected. Their teachers are dazed, but even amid the transformation from the old to the new, at a time when the pendulum has swung to an extreme, some of the teachers are doing a splendid piece of constructive work.

In principle the Russian government is attempting to do precisely the thing that is being done in the most progressive, best-equipped American experimental schools. But it is easy to imagine the effect of an attempt to impose such an extreme method all at once upon a school system which has heretofore never been anything but conventionally academic! But I found there in that one school I visited some really remarkable work, of a high order. And I saw youngsters with the joy of life in them going about their business of doing the things that they liked. Their faces were not pinched, or hard or fearful; nor were they bold or forbidding. They were full of vitality and happiness.

ON PARADE

The parade passed the reviewing stand in Leninakin. President Rykoff of the All-Russian republic, Commissar Tchitcherin, President Lukashin, of the Armenian republic, were on the platform. A long line of military—the famous

Russian red army regiments—passed; thousands of workmen; squads of professional union members; and then the children,—all the city's children, bright, clean, happy.

It was the children who received the ecstatic applause.

The All-Russian central committee was in session in Tiflis—its first meeting outside of Moscow. The mature, scholarly-looking heads of the Russian government, Rykoff, Kalinen, Tchitcherin, the picture of a faculty of a modern European university, spoke from night to night in long disquisitions. There were short talks from military and union leaders. There had been but little applause, except for President Rykoff. And then came two youngsters one evening, one of ten, the other perhaps twelve, from the boys' military school, their long grayish-brown military coats and their helmets giving them a grotesquely mature appearance. They declaimed on the future of Russia. They shouted, "If our country needs us, we will be there!"

It was like any oratorical effort of twelve-year olds before their grade schools throughout the world. But there in Tiflis, the fourteen hundred selected representatives in the opera house, of whom four hundred were delegates upon whom the entire weight of legislation now rests, applauded until the place rang. President Rykoff did not have nearly so great an ovation. It was the tribute of present-day Russian leadership to the youth they are trying to mold.

WHAT IT MEANS

The many who scoff at the whole picture of what they think is going on in Russia today will chalk these illustrations up against the present regime, as other instances of the utter insanity of sovietism. It is easy to sit in the seat of the scornful here, and to laugh at the naïveté of Russia's present-day elevation of childhood. A few, on the other hand, applaud this as an idealistic tendency worthy of emulation by the world—a new birth of freedom, the challenge to youth the world over. I am not interested in addressing either of these groups. But for sober students of the phenomena taking place in Russia today there is something here of profound significance.

There are many things in the Russian youth movement that are grotesque, causing us to smile cynically and to fling caustic words at adults who will so disproportionately lift children to the stature of idols. There are inimical features that cause child-lovers to grind their teeth—the inculcation of a desire to revolt from parents; their incitement to impudence and rebellion; the laws which prevent parents from punishing their children, or even upbraiding them; the tragedy of children laughing at their parents, egged on as they are by communistic ideals and customs. More dangerous still is the encouraging of youth to pay little if any attention to the ordinary standards of morality. Nor do we find it easy to overlook the teaching of little children atheistic ideas, of scorn for the rich, for the church, for bourgeois standards, and to overlook too the spectacle of an appalling paternalism.

These things must have the condemnation of the world of child-lovers. They are sufficiently bad to warrant practically all that has been said against them, and that is a good deal. It is understandable if those who condemn do so with such severity and bitterness that they have no room left for

a calm judgment of the case. And yet, without minimizing in the least the justice of a condemnation of the evils of the development, or attempting to stifle laughter at the burlesque of child welfare too often growing out of the present situation, let me say that the whole thing is a development toward what may be a good and is indeed a probably essential step, taking into consideration not only the temperament of the people but the conditions preceding this present stage.

Russia has heretofore, like all oriental and semi-oriental countries, been a land of age rather than of youth. The church was in the old days, and still is, the most important institution in a country where religion dominates the whole of life. The church was built for age. It was dominated by godly old men who had long ago left the visions of youth by the wayside. Even the local priests were old in years, or else in ways. The places of power were all in the hands of aged men. Noble-looking men of beautiful character, most of these. There can be little but praise for them. But any institution placing the power in such men will be a dying institution.

The schools, too, were built for age. Not that they were led by aged men, as was the church, but that they were founded on traditionalism almost as much as the church. They were academic and built upon the presupposition of the continuance of a certain form of society, a *de luxe* education for the fortunate few. They were not based on democratic training of all children. Like the church they were founded upon the theories of adults, rather than the psychological needs of children.

The home was dominated by age. It revolved about the power of the father, a paternalistic and feudal authority, pre-medieval in its character, beautiful from the sentimental standpoint, but hard on youth. An undue reverence was given to and required by age; an abnormal stifling of self-expression on the part of the children.

And as for child welfare in the sense that we know it in the west, there was nothing of the kind. Child life, child psychology, child valuation, except for what the child meant to the man, all were left out. Recreation, in our sense, education, health, happiness, were not taken into consideration. Now the near east everywhere has this blind spot toward children. There is, it is true, the normal, intensely emotional love of parents for children, such as is found everywhere the world round. But the valuation of child life; conserving it from disease; educating it and training it, giving it due respect, and opportunity for self-expression, this thing had not permeated even the outer shell of Russian thought.

TRADITION'S GRIP

The traditionalism of the past holds all eastern countries in an iron grip. This applies to the whole of life. Ordinary processes of progress, development, evolution, seem to have no effect. Only a cataclysmic happening can shake such a society from the shackles of the past. This is true of the hold of pre-medieval traditions on the church; true of the hold of ancient state ideas on the state; the attitude of the rich toward the poor; of old ideas of agriculture and of industry and commerce in relation to modern methods. Traditionalism is the greatest enemy of

the near east. Wars are bad enough; hatreds and bigotries are worse; but traditionalism is the paramount enemy of civilization.

Childhood has had to lift its head under this general blight of traditionalism. For the attitude toward children was in the same class as the attitude toward the other factors of progress. And only a revolutionary movement, which would naturally go to the extreme, apparently could break the power of the past. Russia today has many evidences of an earnest faith in childhood and a wholesome interest in children as such. It is tinctured by flamboyant adulation of children; by an exploitation of them for the political future, and especially for the future of the communistic and atheistic philosophy. It is naïve and smacks of the amateur. But it is either at heart sincere, or else its results will be the same as if it were sincere.

A PROGRAM FOR YOUTH

Russia has throughout her federated republics convinced officials, parents and children of these few things:

There must be a valuation of childhood. Children must be saved to the world.

There must be an equal valuation of girls and boys. Girls must not hereafter be discriminated against.

There must be a conservation of childhood. There must be for each one, health and happiness. And nothing is too good for the children; no effort spared to give them health through hospital attendance, or through food, recreation, and good housing.

Children must have education, according to their needs and liking and inner desire, rather than according to a previously-formed idea of parents, or of teachers. Children must have self-expression.

Children as they grow up must have a free opportunity to mingle with one another, whatever their previous class, and they must have a chance for the development of special talents, in drama, or art, music, industry, or agriculture. They must learn to live together, through organization of boys into scouts, and of girls into their own clubs; through opportunities for leadership.

The children of cities must have playgrounds, gymnasiums, welfare centers. They must have free access to museums and libraries, and must be given a leadership that represents the best ability.

I believe this tendency to abnormal adulation, and the abnormal self-assertion of children, will right itself. One already sees a tendency of minor officials to insist on proper respect toward adults—especially themselves! And teachers are gradually securing more influence and they will not stand forever the revolt from their leadership. Children themselves grow up, see the foolishness of it, and they will not permit the license which they have had the doubtful privilege of enjoying. And besides Russia is bound to feel the pressure of the world's educators and leaders. But it is my firm conviction, not only that never will there be a return to the old days of injustice to childhood, and that a decade hence will see a normal, wholesome life for children in schools, church, welfare work and home, but that this advance never could have come to pass had it not been for the swinging of the pendulum to the extreme.

The Book for the Week

How Civilization Defeated Christianity

THE AVERAGE MAN, with his lack of historical perspective and vital imagination, easily suffers from the illusion that the ills which afflict him and the circumstances which condition his life are eternal and irrevocable; that they have been so from the beginning, are now and ever shall be, world without end. This illusion is one of the greatest foes of moral progress. We imagine the Goliaths of social injustice immortal and therefore immune to our weapons simply because we have no record of their births. Social, religious and economic conditions which might be changed by taking thought are left unchallenged, no matter how detrimental to our welfare, simply because their comparative antiquity gives them for us the status of basic and immutable laws.

It is so with the present social and ethical impotence of the Christian church and the secularization of modern society. The vast and intricate field of economic and political relationships in contemporary society is practically outside of ethical control. The institutions of religion which ostensibly exist for the purpose of guiding man in seeking the good life content themselves with guidance and influence in a narrow and carefully circumscribed field of human conduct. This field does not include the battlefield where the titans of industry and nationalism are doing battle. If the church or any agency of the ethical ideal dares to enter that field it is harshly rebuffed and quickly subsides. It subsides because there is no modern precedent for its authority in that field. The moral autonomy of economic and political life is taken for granted. Religion exists to give comfort to individuals in their private griefs and, if it is very courageous, to conduct a sort of red cross service for the victims of an impersonal and secular civilization.

This has not always been so. It need not always be so if once the church can be brought to realize that its present impotence is fairly modern and due to specific and ascertainable causes. One of the best reviews of the tendencies and forces which have operated over a period of five hundred years to effect the present secularization of society is Professor R. H. Tawney's new book.* The works of Max Weber and Ernst Troeltsch in this field have been valuable, not to say epochal, but unfortunately they have not yet been translated into English. Tawney's indebtedness to these men is obvious but his researches have in many instances been carried into fields of thought which they did not touch and his treatise is an independent contribution to an interesting subject. In Professor Tawney the literary artist and the scholar are united, moreover, so that a distinctive and readable style serves to add pleasure to profitable reading.

It has long been a commonplace of Catholic and Anglican thought that the rise of capitalism and the secularization of society were in some intimate way connected with the protestant reformation. Protestant theology, particularly of the nonconformist school, has on the whole been blind to the historical facts which made such a charge possible and indifferent to the historical researches which gave credence to the charge. Professor Tawney does not give unqualified support to this charge, for he proves that whatever identity of interest may exist between protestantism and the economic interests of the middle classes and whatever connivance may be proven between protestantism and the forces which secularized modern society there was certainly no conscious intention on the part of the early reformers to create what is now a fact.

Martin Luther, while holding in abhorrence the canonical law with its strict prohibition of usury and its sublime assumption that all economic life was subject to the ethical principles of Christianity, was as vehement as any papist in his denunciation of the unmoral tendencies of the rapidly developing international

finance and commerce of the sixteenth century. To judge by his deliverances he hated the international banking house of the Fuggers almost as much as the pope. But he had no consistent social ethics and his vehemence in the face of the new complexities of trade and finance was akin to the emotions of a savage upon first beholding an electric dynamo. Luther would have been horrified could he have anticipated the remoter deductions derived from his social position and "the cynic who urged that the Christian freedom expounded by Luther imposed more social restraints than it removed would have more affinity with the thought of Luther himself than the libertarian who saw in his teachings a plea for treating questions of economic conduct and social organization as spiritually indifferent." Nevertheless, the net result of Luther's teachings was to give religion a quietistic tendency which removed it for all practical purposes from the field of economic and political life.

Calvinism, much more than Lutheranism, must be regarded as one of the forces which created the modern capitalistic spirit and divorced economics from ethical and spiritual idealism, yet the theocracy which Calvin built in Geneva was much more akin to the socialistic paradise of which Marxians dream than to the individualistic economic commonwealth which finally grew out of Calvinistic doctrine. So strenuous in fact were Calvin and his associates in reproving the avarice and greed of the new commercial classes that in one instance Beza, Calvin's associate, was accused of stirring up class hatred against the rich. Yet Calvin did amend the canonical prohibition against interest and faced the new complexities of economic life by permitting moderate interest charges. Out of that slender thread a whole new economic theory was woven, or rather a new economic theory was ethically justified.

Even puritanism, which derived from Calvinism, cannot be accused of easy connivance with the sins of a new commercialism, as the records of our own New England colonies prove. Yet out of Calvinism and puritanism there did grow that emphasis upon the prudential virtues which gave modern society an ethical basis as far removed from the ethical idealism of the gospels as day is from night. Even in its pristine purity Calvinism can hardly be regarded as closely related to the simple gospel of the new testament. "If," says Tawney, "the only Christian documents which survived were the new testament and the records of the Calvinist churches in the age of the reformation, to suggest a connection between them more intimate than a coincidence of phraseology would appear, in all probability, a daring extravagance." Early Calvinism had an ethical idealism more closely related to the precepts of the Hebraic law and the principles of stoicism than to the ideals of love and mercy in the gospels. Nevertheless, it was an ethical idealism and must not be identified with the commercial prudence and the economics of laissez faire which were hatched like cuckoo eggs in the nest of Calvinism.

The fact is that the Reformation only hastened processes in the economic and social life of Europe which antedate the Reformation by a century. Catholicism itself found it increasingly difficult to restrain a complex international commercialism in the name of a Christian idealism which had no weapon but an ethical and legal code which was adapted to the simplicities of village trade. The quietism of Lutheranism and the individualism, which was the unwanted child of Calvinism, only hastened the processes of secularization which began before the Reformation and which would probably have run their course without a Reformation. In other words we have a secular civilization, partly because of unintended and to a certain extent incidental limitations of the churches of the Reformation; but our economic life defies ethical control chiefly because the protagonists of the ethical ideal, both catholic and protestant, lacked the intellectual energy to fashion new weapons for their battle when they discovered old weapons useless.

Zeal without knowledge has destroyed the foundations upon

*Religion and the Rise of Capitalism, by R. H. Tawney, Harcourt, Brace and Co., \$3.50.

which a kingdom of God was to be built. To quote Tawney again, "The paroxysms of virtuous fury with which the children of light denounced each new victory of economic enterprise as yet another stratagem of mammon disabled them for the staff-work of their campaign, which needs cool heads as well as a stout heart." Yet even the confused zeal of the early reformers is preferable to the complacent acceptance by modern Christians of the social and political status quo. For in spite of the zeal and because of the ignorance of the fathers we now have a civilization "which defies a life of snatching to hoard and hoarding to snatch." When we are at our best, we know very well as Tawney insists, that our present civilization, whatever its virtues, is based upon the naïve assumption "that the attainment of material riches is the supreme object of human endeavor and the final criterion of human success" and that it is "the negation of any system of thought and morals which can, except as a metaphor, be described as Christian."

Since ignorant fury brought us to our present state before easy complacency established us firmly in it, it is quite obvious that we will need knowledge as well as moral enthusiasm to destroy the tyranny of contemporary materialism. Only a Christian

idealism as astute as it is robust, which can find its way through the mazes and intricacies of modern economic and political life, can ever hope to restore ethical control over the affairs of men and make an impersonal civilization serve the interests of personality. Tawney has traced and analyzed the tragic history of the successive defeats of ethical idealism. We wish he might have charted more explicitly the way to a new victory. We cannot even be sure that he believes victory to be possible. Has the giant which might have been slain in infancy grown to such proportions that he is immune even to the most artfully poisoned arrow? If the battle was lost centuries ago must it be forever lost? Tawney seems at times to entertain such a thought. To despair of victory means never to attain it. Yet we must admit that it is better to know how many battles have been lost and how difficult new victories will be than to live in blissful ignorance of past defeats and under the illusion of present victories. And that is still, alas, the mind of the modern church.

It will be a long while before another book will be written with so great a challenge to repentance to the modern church as Tawney's masterful treatise.

REINHOLD NIEBUHR.

British Table Talk

Albion, Michigan, June 30.

ON THE MORNING of June 26 we reached Windsor, and soon had to account for ourselves, and our fathers, to an officer of the United States; and so to Detroit. There at noon the annual luncheon of the Detroit churches was to be held, and for the first time I was to speak to an audience in the United States. I told them that since I had been at least five hours in their country, I was fully qualified to pronounce a final judgment upon their institutions, politics, history, press and church. (Others have done it on less.) But I thought it wiser to deal with things on the other side, and to content myself with learning all I could learn from American friends. It is more blessed for a traveler to receive than to give.

The Detroit Churches and Their Joint Actions

It was a delightful experience to meet with Dr. Gaius Atkins, whose delicate wit was never lacking. The report of the council, presented by its spirited leader, Dr. Pearson, was an illuminating document. To one who could not know the ground it was at least clear that the machine was ready, when the occasion served. Much had been done during the year, but I gathered that a new demand would shortly be made upon the council. Those who kept their ear to the ground were told that they would shortly hear a call to a bold witness in the life of Detroit. Dr. Hough was elected president, and spoke with fire and passion of the ideals before the council. He pleaded with characteristic generosity for a combined witness in which no group would think of itself, but the entire protestant church of Christ would speak with one voice and act with one high purpose. The Detroit papers published last week a report upon the social evils in the city. Was this one of the things for which the members of the council were waiting? One piece of service noted in the report interested me especially. It was the story of the probation worker in the municipal courts of Detroit, and of the juvenile court worker. The treatment of offenders against the law is one of the acid tests of a Christian community. In Detroit, where the need must clearly be great, the church is at least ready to bear its witness to the Christian way. But a council like this which welcomed me to Detroit will be what the churches choose to make it. Dr. Hough sounded a call to all the churches and all who are therein to support the coun-

cil and not to leave its officers and enthusiasts, like generals with their staff, but without an army.

* * *

A Sunday in the Pews At Detroit

My first Sunday in the United States was spent not in the pulpit but in the pew. Nothing could have been happier. A Sunday with Lynn Harold Hough is an unforgettable experience. Twice I heard him preach; in the morning upon the permanent elements in the Christian faith, in the evening upon books for summer reading. My thoughts of the morning gather round his tremendous appeal to the conscience. Dr. Hough is a student and a bookman; his mind is enriched from much reading; but his is not a learning divorced from human life in its everyday struggle. He deals with individual souls. He knows, as a physician knows, not man as an abstract being, but men in their human needs and longings, in their self-deception, and in their repentance. He warned us solemnly that so long as we look upon ourselves as victims we should never find deliverance. When we frankly admit that we sin because we like sin, then more than half the battle is over. In the evening the preacher did something which only a brother-minister can fully appreciate. Nothing is harder to do than to introduce and comment upon a series of books which most of one's hearers have not yet read. Dr. Hough did it with charm and wit and unflinching interest, and with the true preacher's skill he led up to a book which gave him an opportunity to call his hearers back to Jesus. It is not seemly perhaps to write words of praise concerning a dear friend, but gratitude for a sabbath well spent must out. In the afternoon we saw Belle Isle and the Detroit citizens at play or enjoying their leisure. The sight of the afternoon crowds and the bright signs of the cinemas made it clear to an observer that the preacher in Detroit cannot have an easy task in calling people to church. There is an open door but there are many adversaries and many alternatives. I ought to have said that the quartettes in the church were splendid, as good as they could be; but my British prejudice is still in favor of a choir, and even more of a congregation which does not need even a choir. "The church its praise must shout." But it should be added that the congregation in Detroit did sing and very heartily. We were most deeply impressed with the warm family feeling in the church. Several friendly hands greeted us and welcomed us to the church and no one could

doubt the affection of the people for their pastor, who was to set out for England during the week.

* * *

Dr. Niebuhr Speaks to the Class Of Under Thirty-five

Sunday school at twelve is a new thing to me. In England we meet at 2 or 2:30 or 3. At the opening worship in what we should call the senior department they were singing

"There's no other way
To be happy in Jesus
But to trust and obey."

Not great poetry, but true experimental religion! In a classroom afterwards I heard Dr. Niebuhr speak to a young men's class upon the dilemma before protestant ethics, upon the place of compromise, and the clash of loyalties in our human life. It was one of the most brilliant discourses I have heard, and from my own short experience I could not help feeling that Detroit was happy in numbering among its preachers such men as Hough, Atkins and Niebuhr. One thing has struck me already as significant—the frequent use of the word "group" in the language of American preachers. Can it be that one distinctive task committed to the church in the west is the thinking out of all that is meant by the group in the modern social organism? It is clearly a vital problem in the United States. In grappling with it the thinkers may make a distinctive contribution to the thought of the Christian church. How can the group loyalty be retained while it is held within the loyalty to the great society?

* * *

Albion

The lazy way of traveling has its compensations. I have not looked up any places in directories. What Albion was to be

like I had not a notion. It turns out to be a perfectly charming introduction to American life away from the big cities. Its avenues are beautifully green and cool. The countryside which we have explored reminds us of Kent and Sussex, and what more of praise can be said? The squirrels are almost as tame as they are in Regent's Park, London. There are birds I want to see, but not yet have I been fortunate to see the oriole or the cardinal. However, at Winona, which I hope to visit, all the birds are to be seen, I am told. We are holding a summer school at Albion, and I am able to learn at first hand of the tasks and difficulties of the ministry. I am speaking on "Copeck to Stockholm" in the mornings, and on "Living Poets" in the afternoon. To make a confession, I never understood before this week what the Methodist Episcopal church is doing in Mexico, or how great a range its education covers. We are apt to be staggered when we hear that this one church has about fifty colleges of its own. Albion under Dr. Seaton is making progress, and there are many signs of new enterprises. The summer school makes strenuous demands upon its members. They begin early and work steadily through the day.

* * *

A Note by The Way

Desiring to be for the time being a visitor who enters into the life of his friends, I have been reading the story of Hamilton and Jefferson. It is a fascinating story; why have I never read it before? It would seem as if all the wisdom that we need lies somewhere in history, but we have suffered—and this is true of both nations—from a narrowness in our treatment of history. We need not less history, but more and better history. Meanwhile it is good that the United States should honor the memory of Jefferson.

EDWARD SHILLITO.

CORRESPONDENCE

Henry Drummond

EDITOR THE CHRISTIAN CENTURY:

SIR: I notice in your issue of June 17 that Dr. Lynch, writing on "The Layman as a Theologian," classes Henry Drummond as a layman. The fact is that Henry Drummond was an ordained minister of the Free church of Scotland. His biographer, Sir George Adam Smith, says this of him: "On May 31 (1884) Drummond was unanimously elected to the new chair (that is, the chair of natural sciences in the Free church college of Glasgow—in our parlance a theological seminary), and the assembly instructed the presbytery of Glasgow to arrange for his ordination and installation. This took place on Nov. 4 in the college free church according to the simple Scottish rite, and by laying on of the hands of presbytery." That was after Drummond had taken the full four years theological course in the Free church college of Edinburgh. He held his place on the theological faculty, and his status as a minister of the Free church till his death in 1897. It is true he did not use for himself the title "Reverend," perhaps, indeed, resented the use of it, but the fact is, as his biographer says, "he received by the hands of the Glasgow presbytery the full orders of the Presbyterian church."

Helena, Mont.

J. N. MACLEAN.

The Southern Methodists

EDITOR THE CHRISTIAN CENTURY:

SIR: Of course I do not know your correspondent who reported the recent general conference of the Methodist Episcopal church, south, but I do feel that he failed to grasp either the heart desires or the work of that body. Your correspondent attributes to fear the fact that the conference did not adopt a great amount of legislation. In this he was correct, but he failed

to see that it was a holy fear, and that like the fear of the Lord it was a wise fear. The conference was composed of "unificationists" and of "anti-unificationists." The "unificationists" were in the majority in the conference, but the "anti-unificationists" were in a majority with the laymen. The church had just passed through a period of stress and storm. To have followed the desires of radicals on either side would have seriously injured the church. The conference moved slowly and carefully, feeling its way as it went, and be it said to the everlasting credit of both "unificationists" and "anti-unificationists" that as Christian men and women who loved their church they adopted a policy that was conservative, and that will give the church a chance to recover from the battle that was waged throughout southern Methodism last year. Another thing that the conference did that would make it well worth while, even if it had done nothing else, was adoption of a clear statement of faith that ought to be a knockout blow to modern liberalism in southern Methodism. The significance of this statement of faith seems to have entirely escaped your correspondent. He seeks to make it appear that there are many "modernists" in southern Methodism, and especially among the "unificationists." In fact, he seeks to make it appear that the "unificationists" are "modernists." Now there are no doubt a few "modernists" in our church, but the Memphis conference definitely establishes the fact that in southern Methodism there are very few either among the "unificationists" or among the "anti-unificationists." It is also evident that their number is constantly on the decrease, and that southern Methodism is not going to tolerate modern liberalism. A vast majority of southern Methodists regard extreme "fundamentalism" as fanaticism and "modernism" as nothing more or less than white-washed infidelity. A majority of southern Methodists will not allow themselves to be classed with either crowd of extremists, but there is no doubt but that they are orthodox Methodists. The statement of faith adopted at Memphis by a unanimous vote is well worth your study. You will notice that the confer-

ence said, "In our ministry there is no place for the man who denies our faith. Miserable indeed and mischievous must be the man who is with us and not of us." Now, let The Christian Century tell the world that the Methodist Episcopal church, south, stands without question for the essentials of the Christian faith, and has politely requested those who do not believe in these essentials to leave her ministry.

Amarillo, Tex.

LEWIS N. STUCKEY.

The Shorter Bible

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to thank you most heartily for your editorial "The Smaller Bible," in a recent issue. The proof of the pudding is in the eating. I have been a constant reader of the Shorter Bible for the past seven years, and I have never thanked God so many times for any one thing as I have that I ever got a copy. I was a little prejudiced at first on account of criticisms I had seen. But I decided to get a copy and see for myself just what it was, and not take the word of any critic.

Never have I enjoyed the reading of the Bible so much as I have since I got this book. A Pennsylvania D. D., whose church had not for the previous year given a dollar to the board of education or to the board of publication, introduced a resolution at the general assembly forbidding the board to keep in stock or to take orders for the Shorter Bible. The matter was referred to the board itself to decide, with the assurance that if on examination they found the book dangerous they would discontinue handling it. I sent a test order and the reply came that they did not handle it. But—particeps criminis—they told me where I could get one. The assembly declared that the Presbyterian church has no index of forbidden books. After a considerable time I sent another test order and it was filled. The first scare came probably from a brief item in the New Era Magazine—the predecessor of the Presbyterian Magazine—headed "A dangerous book." A protest was made by the friends of the Shorter Bible, but they never could get the publicity department to correct what it had acknowledged to be a mistake. Such is prejudice and fear of the powers high up.

In my hotel room in a southern city was a "Gideon" Bible—the ordinary one published by the American Bible society. There was nothing else in the room to read. It was a bulky book and the print was not in the least attractive. Then it was I could turn with relief to my Shorter Bible. The Gideons could not possibly do a better thing than to put a copy of the Shorter Bible in every room where they have put the present one. It is very attractive in appearance and would be sure to be read.

In arguing for a smaller Bible, you say "... for the use of the student and the devout reader of the scriptures not a line of the present and familiar collection should be omitted." Now, I claim to be a devout reader, and must say that one of the greatest reasons why I love the book is that it meets my spiritual needs fully. I can turn to it at any time at random and always find something interesting. It is my spiritual cafeteria. I indorse what one has said, "With this book in hand a reader can find the teaching of the new testament on almost every subject in a moment's time."

I have Moffatt's new testament, and prize it very highly. But for me it would be a vast improvement if the verse numerals were omitted. They are a great hindrance to one's enjoyment and understanding of the Bible. I have examined several other translations. But, money talks, I would not take \$500 for my Shorter Bible if I could not get another.

Topeka, Kan.

HORACE N. POND.

Be Not Too Venturesome!

EDITOR THE CHRISTIAN CENTURY:

SIR: Please cancel my subscription to The Christian Century. My reason for cancelling the subscription is that The Christian Century ventures too far afield and encroaches upon the ground covered by the magazines. The particular objections which I take are based upon the Barnes' war guilt articles and the Alva W. Taylor articles upon the coal strike in England. As a

Canadian I cannot tolerate an attitude of mind which finds fault with the Anglo-Saxon mentality. It would seem to me to be a very dull and ignorant and biased man who does not realize that the highest ideals known to the world today have been promulgated and put into practice by the Anglo-Saxon race. In making these statements I feel that I must express appreciation for the highest ideals wherever they are found but in the present stage of progress in the world's development they are found to a greater extent in the British empire.

Toronto, Canada.

W. W. VICKERS.

Was Jesus a Hero?

EDITOR THE CHRISTIAN CENTURY:

SIR: The twelve heroes of all time selected by the vote of half a million students are Pasteur, Lincoln, Columbus, Washington, Franklin, Wilson, Florence Nightingale, Joan of Arc, Socrates, Gutenberg, Livingstone and George Stephenson. Is it not strange that children brought up on the Bible should not include Jesus among the twelve people who have shown "nobility of character, fearless and self-sacrificing devotion to a great cause and constructive work for humanity of a permanent character"? He is as widely known as any of those chosen, his ideals are generally accepted as the highest yet known, and his sacrifice was supreme and effective. Why, then, was Jesus omitted from the list of the world's greatest heroes? The Jews naturally would exclude him, but only a small portion of the answers came from the race to which Jesus belonged.

The gospels relate that Jesus was born of Joseph and Mary near the beginning of the first century, a carpenter by trade who taught as a peripatetic philosopher around Jerusalem. So thoroughly has he been accredited that his followers number over 500,000,000. Then why does he not head the list of world heroes? One explanation is that, in spite of his human character, he has been deified by theologians so that he is classed as God rather than man. His reputed virgin birth, resurrection from the dead and ascension into heaven substantiates this conception. But modernists have thrown over the theological side of the life of Jesus and consider him the greatest man who ever lived, one whose example should be followed as an inspiration for a better life. Why did not their children vote for Jesus?

The omission of the world's greatest hero from the recent list of twelve indicates either that Jesus was God and not eligible to a place among human heroes, or that he was not an historical character. There is much evidence for both positions.

New York City.

WILLIAM FLOYD.

THE SUNDAY SCHOOL

Lesson for July 25. Lesson text: Exod. 12:1; 2, 21-28.

Celebrating Deliverance

WE MOTORED from Boston down to Plymouth to see the famous "rock;" I wanted my boys to see that rock and to have a picture of our hardy forefathers, who braved every danger for the sake of liberty. On Memorial day it is our custom not to enjoy a holiday but to attend the services and think of the "boys in blue" who fought for the union of our fair land and who put down slavery. On the Sunday nearest the fourth of July, four churches in our neighborhood, one Episcopalian, one Presbyterian, one Baptist and one Christian unite to celebrate the birthday of our nation. Easter is increasingly the glorious day when the world celebrates its freedom from the bondage of death.

Now, the passover was a Jewish feast in which the deliverance from the slavery of Egypt was commemorated. It is a good thing to celebrate all days which stand for freedom. Common fairness ought to cause us to try to understand the religious significance of the great Jewish holiday. We are bound to confess that in many Hebrew households we know, the feast is

celebrated with fine loyalty and the parents set a most commendable example to the children. In the Disciples church we celebrate the Lord's supper. He is our Passover. As often as we partake of the bread and the cup, we think deeply of our deliverance from sin. In our most thoughtful churches this hour is made a time of forgiveness. There is a fundamental need for this, which in some of our Protestant churches we have overlooked. Dr. Peter Ainslie, pastor of the Christian Temple, Baltimore, makes much of the communion service in his church. He stresses the idea that during the Holy supper our thought should be to confess our sins and to seek forgiveness for them. This is most helpful. Deliverance, thus, is made vivid and real. In some way or other we must bring this conviction to men's hungry hearts. Christians should be delivered from all burden of sin, from all fear, from all worries, from all crushing cares. They must come to feel themselves undergirded by the "Everlasting arms." Men and women yearn for this sense of freedom and for this sense of God's power touching their own lives. The battle of the ages is to become free. Men hate slavery; their struggle is for deliverance. Salvation, by whatever process, signifies deliverance from the power and penalty of sin. Even the most enlightened follower, as he is won to Jesus' way of living, finds himself set free from the attraction of sin, even as a cultivated gentleman possesses tastes which cause him to detest profanity, brutality and all uncleanness. Detesting the evil, he likes the good, beautiful and true; he is, therefore, free in the finest and highest sense.

To the Jew the passover means, even today, that God takes a particular interest in his individual and national life and that as God led his fathers out of ancient slavery, so will he deliver him today. You must admit that this is a beautiful and helpful faith. Enriched, as it must be, with all the teachings of the prophets and adjusted to the learning of the ages, I can see where great comfort and inspiration may be derived from such a religion.

We, who call ourselves Christians, think of Jesus as our Passover. We call him "Saviour." If I were allowed to name our own church, I would unhesitatingly carve in the stone over the great door of our new building: "The Church of Our Saviour." We need not object, superficially, to the old terminology; we need to fill it with our newer truth. Men still need saving. They must be won away from all evil and from the love of all lower things. They need to find in Jesus "the Way, the Truth and the Life." Men are saved as they are really won to his type of living, until they love what he loves, toil as he toiled, sympathize as he sympathized, become one with God as he is one.

Deliverance need not be by magic, but by whatever method, deliverance is only vital and genuine when we have gained the victory over our lower natures, over our animal impulses, over our appetites, lusts and unholy ambitions. St. Augustine found this Saviour. All Christians, worthy of the name, find salvation in character, in thought, motive, word and deed. They find it in him who said: "I have overcome the world." We are made free from the law of sin and of death. We become new, free, delivered creatures. This means happiness and eternal life.

I believe that every man who has lived richly and broadly in this present world desires above everything else forgiveness and

the power to live righteously, conqueringly. The gospel, in its very essence, consists in the assurance that through Christ all this is splendidly possible.

JOHN R. EWERS.

Does interest in the mid-week meeting lag?

Study a character each week

from

THESE TWELVE

by Charles R. Brown
Dean, Yale Divinity School



Jesus, The Son of man, The Perfect Type

\$2.00

Also by Dean Brown, "Ten Short Stories from the Bible"

\$1.75

THE CENTURY CO.

353 Fourth Avenue
NEW YORK CITY

THE GENESIS OF THE WORLD WAR

By Harry Elmer Barnes

THIS is the first readable and reliable exposition in English of the revisionist view, and the most comprehensive work on war guilt in any language.

Some of the materials appeared in a series of essays for *The Christian Century*—they have been extended, completely rewritten, and documented.

"A wonderfully clear, swift, and consecutive presentation of facts and conclusions with regard to the subject."—Carl Becker, Cornell University.

Every Thinking American should read it

\$4.00 at all bookstores

Alfred A. Knopf, 730 Fifth Avenue, N.Y.

Contributors to This Issue

A. MAUDE ROYDEN, preacher at the Guildhouse, London; formerly assistant preacher at the City Temple; author "Sex and Common-Sense," "Life's Little Pitfalls," etc. Miss Royden is one of twenty-five distinguished British preachers who are contributing sermons to *The Christian Century* during the present year. This is the thirteenth sermon in the series.

JOHN R. VORIS, associate general secretary of the Near East relief. This is the final article in a series on conditions in Russia.



NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dean's Resignation Stirs Episcopal Church

Dean Frederick C. Grant, after two years as dean of Bexley hall, the theological seminary conducted in connection with Kenyon college, Gambier, O., has resigned. Dr. Grant's predecessor, Dr. Samuel A. B. Mercer, held the position for only one year. Both Dr. Mercer and Dr. Grant in resigning stated that the policy of the trustees of the college made it impossible to conduct a theological seminary of proper grade. Dr. Grant in his letter of resignation declares that after he had raised \$300,000 of additional endowment for Bexley hall, the trustees of the college decided to take over the general endowment of which Bexley had previously received one-third. This, according to the dean, deprived Bexley of \$108,000 of endowment which it had previously had and nullified his efforts to put the theological school on a permanent foundation.

Another New York Call Declined

Can it be that New York city is ceasing to cast its ancient spell on the ministry? In rapid succession calls to several of the most prominent churches in that city have been declined. A year ago Dr. Harris E. Kirk elected to remain at Baltimore rather than go to the Fifth avenue Presbyterian church. Later, the Rev. Charles Clingman refused to exchange his rectorship at Birmingham, Ala., for that of St. Thomas's church. Now the Rev. Robert R. Wicks, pastor of the Second Congregational church, Holyoke, Mass., has declined a call to succeed Dr. Henry Sloane Coffin, in the pastorate of the Madison avenue Presbyterian church. And less than a month ago the Rev. Tertius van Dyke resigned his pastorate of the Park avenue Presbyterian church in order to accept a pulpit in a small Connecticut village!

Eddy Seminar Sails Again

On June 23 the annual travel seminar under the leadership of Sherwood Eddy sailed for Europe. As in past years the group will spend a week in Paris, London, Berlin and Geneva. They will hear leaders in the political and religious orders of the countries visited and will have an opportunity to share in the studies of the summer school being developed at Geneva. A few members of the party are this year to accompany Mr. Eddy for further investigation of conditions in Russia.

Chides Professor Jacks for Denominational Looseness

The Christian Register, weekly published by the Unitarian church in Boston, thinks that Professor L. P. Jacks of Manchester college, Oxford, is not stalwart enough in the declaration of his position as a Unitarian. Dr. Jacks has recently written to the Inquirer, the English Unitarian paper, twitting persons who make too much use of the term "Unitarian." He says that the characteristic Uni-

tarian attitude is "I thank thee, O God, that I am not as other denominations, creed-bound, dogmatic, authoritarian, priestly, or even as yonder obscurantist." In commenting the Boston paper says: "It seems to us in this instance Dr. Jacks

deserted his usual philosophic calm. We do not know why. He no doubt has a reason. But the fact is well known that he seems to some of the most devote Unitarians over there lacking to a degree in that outspoken loyalty to the Unitarian

Canada's United Church Holds Council

IT IS DOUBTFUL whether the United church of Canada ever has a general council beset by more perplexing questions than came up in the session recently held in Montreal. A year ago the three churches—Methodist, Congregational and Presbyterian—came together in that gathering at Toronto which compelled the attention of the Christian world. During the year the various parts of the new body have been finding out what it means to live together as an organic unit. At Montreal, the results of this year of experience had to find their way into definite actions governing the future administration of the church. To the honor of the delegates, it can be reported that there were no signs of any proneness to divide along the lines of the old denominational cleavages, and that, while debate was frequently earnest, and pushed with vigor up to the moment of voting, after a decision had been taken there was no slight disposition to question the result.

THE OVERHEAD FEAR

Many of the speeches delivered at the Montreal council were of the highest type, but the events of permanent interest were the actions taken in organizing and reorganizing boards and in providing officers for those bodies. There was a natural demand that overhead should be kept at a minimum. There have been from the beginning some souls within the United church who have feared the possibilities of ecclesiastical overlordship in a super-church, and the erection of a widely ramifying secretariat would have been regarded by these as the first sign of coming trouble. But when the reports of the commissions which had been considering the various aspects of the problem of administration were before the council, and the actual facts as to the overhead of the past year were in hand, it was the judgment of the delegates that more secretaries were needed than had been proposed, and there were actually some additional elections made, and the way left open for some other additions by the boards themselves.

One of the most interesting questions which came up involved the petition of the Saskatchewan conference for permission to ordain to the ministry Miss Lydia Gruchy, who has been giving fine service as a pastor at Veregin, in that province. Here was an issue brought to focus by the pioneer conditions of the west. Miss Gruchy is thoroughly trained in theology, having stood at the head of her classes year by year, and has shown her ability to render effective service under the con-

ditions of the frontier. The argument in favor of giving the desired permission was conducted on the highest plane, and for awhile seemed to sweep all before it. But as the council came clearly to perceive the importance of the issues, and doubts were raised as to the legal right of the council to approve the action, it finally voted to send the whole matter down to the presbyteries for their decision, accompanying the request for action by a carefully considered statement of the case which shall do what is possible to insure its being given proper treatment.

There were many incidents to indicate the spirit of the new church. Perhaps none was more significant than occurred when the honored secretary of the Lord's Day alliance presented that cause. When Dr. Rochester had finished speaking the usual resolution of support was introduced. But this body was not ready to hand out meaningless endorsements just because of past precedents. The claim that the law of the Jewish sabbath is still in force was disputed, and a firm, though friendly, opposition developed in such strength that the whole matter was finally referred to a committee with instructions to draw up another resolution designed to give expression to the Christian conception of Sunday.

VETERANS RETIRE

The council marked the passing from the active ranks of two men who have been giants in the church life of Canada for many years. Dr. R. P. Mackay, for many years the foreign missionary secretary of the Presbyterian church, stepped aside in favor of younger men. And Dr. S. D. Chown, long the Methodist general superintendent, also announced his retirement. Dr. Chown stirred the general council at Toronto to its depths when he refused to oppose Dr. G. C. Pidgeon for the place as first moderator of the United church. Now, with the United church well organized, and giving every evidence of permanence, Dr. Chown is ready to step still further aside. The two resignations moved the body deeply.

The election of Dr. James Endicott, secretary of the foreign mission board, as moderator brought to the presiding officer's chair a man who showed remarkable ability in keeping the council within parliamentary bounds, while at the same time seeing that it accomplished the ends which were plainly its desire. With Dr. Endicott sat Dr. T. Albert Moore, reelected as secretary, and a voice of immense importance in shaping the course of the

(Continued on page 903)

cause which with us is a commonplace among our eminent men. His friends know that he is not against the free faith; they wish he were for it more explicitly. We have heard it said that he himself habitually eschews the name. His religious teaching by no means hews strictly to the line of complete freedom from ecclesiastical authority. The subject does not interest him. He has made his message general and spiritual, and therefore acceptable to all kinds of believers. No one would know, from his discourse, that he belonged to a faith that was still fighting for the liberation of Christendom from the curse of dogmatic bondage, which is the simple though not always obvious fact about so-called orthodoxy. Maybe he thinks we have no such job on our hands."

Boys to be Focus of World "Y" Conference

When the world conference of the Y. M. C. A. opens at Helsingfors, Finland, on Aug. 1 it will have as a major topic on its program work among boys. Fifteen hundred men and boys coming from many countries will be guests of the Finnish government and people. The government has voted some of the funds, the churches more, and the public even more. About

260 of the delegates go from the United States, of whom 75 will be boys. For more than a year a careful survey has been in progress in each country in which the Y is organized, in an attempt to discover what it is boys are thinking at present. Rumors as to the result of this survey have reached the public from time to time but nothing definite will be known concerning it until after the Helsingfors conference. This is the first gathering of the Y. M. C. A. leaders of the world since 1913.

Veteran Princeton Professor Dies

Dr. John D. Davis, senior professor at Princeton theological seminary, died June 21, at Philadelphia. Dr. Davis had been for more than forty years professor of old testament in the seminary and was the author of a one-volume Bible dictionary which has had large circulation in conservative circles.

Boston University Reaches First Financial Goal

Boston university announced on June 30 that it had secured \$1,100,000 additional endowment for its college of liberal arts. To this sum the General education board will add \$400,000. President Daniel L. Marsh of the university states that this

completes the first stage of the 18-year plan which he recently announced for raising \$75,000,000.

Cab Company Offers Free Rides to Church

The Yellow cab company of La Crosse, Wis., is advertising free taxicab service during the summer to all churches for the aged, the sick, the poor, the infirm and for children.

New President for Lutheran Seminary

Rev. John Aberly of the Lutheran theological seminary, Maywood, Ill., has accepted the presidency of the school of theology at Gettysburg, Pa. Prof. Aberly succeeds the late Dr. J. A. Singmaster. The new president was in mission work in India for 33 years.

Buttons and Organs

Recently in the Christian Evangelist, weekly published by the Disciples of Christ at St. Louis, Dr. F. D. Kerschner of the college of religion of Butler university, Indianapolis, used the following terms in reference to the recent controversy among the Mennonites over the wearing of buttons: "We are inclined to sympathize with the fundamentalists in the above controversy. A good case can be made out for the diabolism of buttons. Many a man of meek and gentle nature has fallen into ungovernable profanity by reason of the button heresy. Buttons are deceptive and, therefore, partake of the nature of the evil one. If the church must divide we can see few things more worthy of introducing the spirit of schism than this same delusive button. . . . Our Mennonite brethren know whereof they speak. We are entirely satisfied to accept their time-honored testimony. We trust that the innovators will be silenced and that the button heresy will cease to disturb the peace of the Mennonite Zion." In the same issue of the same paper there was printed the ninth installment of a debate on the question as to whether instrumental music in worship is scriptural.

Leaves Cuba for Los Angeles

Rev. Harry Beal, dean of Holy Trinity cathedral, Havana, Cuba, has resigned that position to accept the deanship of St. Paul's Episcopal cathedral in Los Angeles. Dean Beal succeeds the late Dr. William MacCormack who died soon after the consecration of the new cathedral building.

Montana College Raises Fund

Intermountain union college, Helena, Mont., an institution jointly controlled by Methodists and Presbyterians, completed on July 1 a state-wide campaign for \$375,000 of endowment. Over \$386,000 was pledged by more than 5,000 people. No very large gifts were made, but an unusual number of pledges represented real sacrifices.

Fifth Avenue Church Plans Double Pastorate

The Fifth avenue Presbyterian church of New York city, which recently called to its pulpit Dr. Henry Howard, plans to call another minister who will rank as

Actress Pleads for Human Brotherhood

EDITH WYNNE MATTHISON, famous actress, stirred the dinner held in New York recently to promote an alliance between the church and the decent portion of the stage by a speech in which she depicted art as the servant of brotherhood. Miss Matthison is known for her portrayal of roles in Shakespeare, in "Everyman," and in plays written by her husband, Mr. Charles Rann Kennedy, such as "The Servant in the House" and "The Terrible Meek."

BANAL AND BESTIAL

"Among the many inspired and inspiring phrases," said the actress, "that Christianity owes to the noble singers of old Israel is that which speaks of the beauty of holiness. And it has well been said by someone with a turn for subtlety that of equal value is the holiness of beauty. If the one represent the saint, at his highest moment of self-surrender, worship, contemplation, the other represents the artist, at his highest moment, namely of creation. Probably the union of both yields that Perfection in whose image we are commanded to be perfect. Certainly, their divorce has always spelt disaster. For it must be admitted that religion without art can become banal, if not positively blasphemous; whilst art without religion can sometimes become bestial.

"It is, therefore, with much joy, I am sure, that all of us here tonight welcome this revival of the ancient fellowship between religion and art—specifically, of course, dramatic art. It joins us once more with Aeschylus, Sophocles, Euripides, and the mighty religious play-acting of that glory which was Greece; with the sacred songs and dancings, the inspired merry-makings of David and the chosen people; with the Catholic mys-

teries, miracles, moralities of those dark ages that gave us Dante, St. Thomas Aquinas, Chartres cathedral. Nay, more, it connects us with Shakespeare, Goethe, Bernard Shaw—all passionately religious, preachers even, didactic pulpiteres, all three of them.

"Religion means more than saving your own individual soul. It means science, philosophy, social order, internationalism, and the salvations to be found therein also. And these things, when found, have to be manifested, said, expressed fitly. They call for art, be it the art of preaching or of play-acting. Yes, art needs religion, as religion needs art, or both perish. Art needs religion, illumination, blessing, the grace whereby to live. Without religion, art degenerates into mere aestheticism, meaningless battering of the air, a deadly foaming of destructive and ungovernable desires.

ART AS UNIFIER

"It is not, perhaps, my province, in this venerable company of varied religious faiths, to point out exactly where religion is in need of art. Yet, as a layman, sincerely and humbly reverent towards all forms of religion represented here tonight, I should like to say this: Art on the whole, for all her sins, has stood for human fellowship. She has united classes, races, creeds in universal brotherhood. May we not hope, therefore, that tonight may see the beginning of a new love among us? Not a new toleration—anyone can be tolerant—a new love. Then, perhaps, in this union of religion and art that we are celebrating here, we may be permitted to discern the secret of our brotherhood—namely, the eternal fatherhood that is the common inheritance of us all."

Conflict and Quest

By FRANCIS SEYMOUR STEVENSON

This is a poetic narrative of love, adventure, achievement and quest. Some parts of it will make a special appeal to those who are interested in the Near East, in the campaigns in Palestine and Syria, and in the question of the reunion of Christendom.

With Frontispiece in Color—8 vo.

\$3.75

LONGMANS, GREEN & CO.
55 Fifth Ave. New York City

UNIQUE

is the expression used by some in reference to the service of

THE HEWITT COMPANY
Tribune Tower :: Chicago

We do raise money for Churches, Colleges and Hospitals, oftentimes after others have failed.

Why not let us discuss with you the problem of raising the money your institution needs? It will not place you under obligation.

Pacific School of Religion

Undenominational
Announces the Opening of Its New Buildings
The Holbrook Library
The Administration Building
The Men's Hall

The institution is admirably equipped and advantageously located.
Outstanding Faculty
Facilities of the University of California

Trains for
Pastoral Service Foreign Service Research
Religious Education Social Service

Opportunities for self support
Sixtieth year opens August 18, 1926
H. F. SWARTZ, President.

Ministers, Churches, send your printing job to the

PERFECTO PRESS

4159 Cottage Grove Ave., CHICAGO

Special Introductory Offer:

500 LETTERHEADS \$5.00

500 ENVELOPES

All Kinds of Printing at Right Prices

We pay postage

Samples sent upon request

Individual Cups

Over 50,000 churches use Thomas Service. Self-collecting Tray saves one-fourth cost of others. Catalog and Trial Free.

Thomas Communion Service Co. Box 495 Lima, Ohio.



CHURCH FURNITURE

Everything for Church and Sunday School

sent From Factory to You. Fine catalog free.

DeMoulin Bros. & Co.

1104 South 4th St., Greenville, Illinois

co-pastor and will have charge of most of the activities of the church. Dr. Howard, who is in his 67th year, is expected to give most of his time to preaching. Plans are said to be under way to offer the other pastoral position to Dr. Minot C. Morgan of the Fort street Presbyterian church of Detroit.

Dr. Poling Sails For Europe

Dr. Daniel A. Poling, co-pastor of the Marble collegiate church of New York city, and president of the world society Christian Endeavor, sailed for London on July 7. After taking his part in the international Christian Endeavor convention which is to be held in London, Dr. Poling will go to the continent where he preaches in Hamburg and Geneva. While Dr. Poling is in Europe his pulpit will be filled by Dr. William C. Poole of Christ church, London. Dr. Poole is president of the world Sunday school association.

Episcopal Labor Organization Goes Out of Existence

The church association for the advancement of the interests of labor, an organization within the Episcopal church, has announced its dissolution. The executive committee of the body in making public this decision stated that there is no need for its continuation in view of the high quality of work being done by the social service department of the national council of the Episcopal church.

World's School Children Choose Heroes

The selection of heroes by the school children of the world in a competition for a series of prizes established by Mr. Clement M. Biddle of New York city, has closed with Pasteur's name at the top of the list. Half a million children in 34 countries participated in the competition. Practically all the states of the world were included, together with England, France, Belgium, Germany, Austria, Hungary, Poland, Finland, Latvia, Estonia, Spain, Italy, Rumania, Bulgaria, Czechoslovakia, Switzerland, Greece, Canada, Mexico, Jamaica, Egypt, Morocco, Turkey, Syria, India, Persia, China, South Africa, New Zealand, and Tasmania. The world's greatest heroes, as selected by these pupils, ranked in this order: Pasteur, Lincoln, Columbus, Washington, Franklin, Wilson, Florence Nightingale, Joan of Arc, Gutenberg, Livingstone and Stephenson. A distinguished committee of award is now choosing the winning essays dealing with these heroes.

New York Lutherans Dedicate Small Church

What is reported to be the smallest church structure in New York city was dedicated recently. It is the evangelical Lutheran church of Our Savior which stands on a site with only 25 feet frontage on west 187th street. The narrow church has been built so as to seat 350 people.

American Rabbis Propose Work in Europe

The central conference of American rabbis opened its annual convention at Asheville, N. C., June 23. The president's address delivered by Rabbi Louis

The Amherst Books

A series of volumes inaugurated in connection with the 100th Anniversary of Amherst College.

Religion in the Philosophy of William James

By

Julius Seelye Bixler

Associate Professor of Biblical Literature, Smith College

The author shows James as an intensely religious man in contrast with the prevailing opinion that his religion was a mere vagary of an otherwise brilliant mind. The religious aspect of James's personality is made central in a clear and comprehensive exposition and discussion of his thought as a whole. This becomes a starting point for a study of the religious attitude in general.

Price \$3.00 at all bookstores

MARSHALL JONES CO., Publishers
212 Summer St. Boston

Churches of all denominations are using

Hymns of the Christian Life

Edited by Milton S. Littlefield, D. D.

Published February 1st, 1925.

35th thousand in press and going strong.

Price \$135.00 per 100

Examination copy on request

A. S. BARNES AND COMPANY

1855 9 W. 45th ST., NEW YORK 1925

The American Seamen's Friend Society

Incorporated 1832

The only American undenominational international and national Society aiding seamen.

Maintains a Sailors' Home and Institute at 507 West Street, New York City.

Loan Libraries (\$25) placed on vessels sailing from New York.

PUBLISHES the Sailors' Magazine (\$1.00). Shipwrecked and destitute seamen aided.

SUPPORTED by contributions and legacies.

JOHN B. CALVERT, D.D., President; GEORGE

SIMON WATSON, D.D., Secretary.

CLARENCE C. PINERO, Treasurer, 79 Wall St., New York, to whom contributions may be sent.



MENEELY BELL CO.

TROY, N.Y.

AND 220 BROADWAY, N.Y. CITY

BELLS

Church Seating, Pulpits, Communion Tables, Hymn Boards, Collection Plates, Folding Chairs, Altar Rails, Choir Fronts, Bible Stands, Book Racks, Cup Holders, etc

GLOBE FURNITURE CO., 1 Park Place, NORTHVILLE, MICH.

When writing to advertisers please mention The Christian Century.

Wolsey advised the establishment of a liberal synogogue in Palestine and an active propaganda for the interpretation of Judaism in Europe according to the platform of the American reform movement. In his address Dr. Wolsey attacked the zionists and said "the greatest blessing that could come to the Jewish people in Palestine would be the disintegration of the present zionist organization."

Congregation Gives Pastor Large Purse

On the eve of his departure with his wife and daughter for a cruise on the Mediterranean, Dr. John Andrew Holmes, pastor of the First Plymouth Congregational church, Lincoln, Neb., was presented with a purse of \$3,000. If this sort of generosity became contagious it might increase even the present bent of the clergy to travel.

Belgian King Decorates Baptist Missionaries

Dr. W. H. Leslie and the Rev. and Mrs. Joseph Clark, all three Baptist missionaries in the Belgian Congo, have been decorated as chevalier de l'ordre royal du lion by the king of Belgium. Dr. Leslie has worked for more than 30 years in the Congo, Mr. Clark for 48 and Mrs. Clark for 46. Mrs. Clark is the first woman to receive this decoration.

Chicago Presbyterian Churches Merged

The First and the Woodlawn Presbyterian churches of Chicago have been merged in a single congregation, which is to be known as the First Presbyterian church. Rev. W. H. Boddy, pastor of the Woodlawn church, continues as pastor of the united congregation, while Dr. Charles B. Swartz, pastor of the First church, after a leave of absence will take another pulpit. The newly united congregation plans to build one of the most commanding church edifices in Chicago, either on the present site of the Woodlawn church or in the immediate vicinity.

Lutherans Dedicate New Theological Seminary

What is said to be the finest group of buildings devoted to theological education in the United States has just been dedicated by the Lutherans of the synodical conferences at St. Louis. The new plant of the Concordia seminary has cost \$3,000,000 and provides accommodation for more than 400 students.

CANADIAN CHURCH COUNCIL

(Continued from page 900)

church. The other officers elected at Montreal were: Dr. Robert Laird, treasurer; Mr. H. W. Barker, deputy treasurer; Dr. S. Wesley Dean, secretary-treasurer of the superannuation fund; Dr. James Endicott, Rev. A. E. Armstrong, Dr. Jesse Arnup, secretaries of the board of foreign missions; Dr. J. H. Edmison, Dr. C. E. Manning, secretaries of the board of home missions; Dr. Colin Young, associate secretary of the board of home missions; Dr. S. W. Fallis, book steward and general manager; Dr. D. M. Solandt, associate book steward and general man-

ager; Dr. W. D. Creighton, Dr. G. H. Carson, editors of the New Outlook; Dr. J. M. Duncan, Dr. A. C. Crews, editors of Sunday school publications; Rev. G. A. Little, Rev. Archer Wallace, associate editors of Sunday school publications; Dr. W. T. Gunn, secretary of literature and editor of the United Church Record and Missionary Review; Rev. Peter Bryce, secretary of the maintenance and extension fund; Dr. F. C. Stevenson, secretary of young people's missionary education; Dr. J. W. Graham, secretary of education; Dr. J. C. Robertson, Rev. Frank Langford, secretaries of religious education; Rev. C. A. Myers, Rev. Manson Doyle, associate secretaries of religious education; Rev. D. N. McLachlan, secretary of social service and evangelism; Dr. Hugh

Dobson, Dr. W. E. Millson, Dr. Ernest Thomas, Rev. John Coburn, Rev. G. I. Campbell, associate secretaries of social service and evangelism.

BOOKS RECEIVED

Industrial Influence on the Psychology of Jesus, by Jesse Hickman Bond. Badger.
Ranching with Roosevelt, by Lincoln A. Lang. Lippincott, \$4.00.
The Unfathomable Christ, by Frederick F. Shannon. Revell, \$1.50.
The Scamp, by Virgil Markham. Macmillan, \$2.25.
Mind Makes Men Giants, by Richard Lynch. Dodd, Mead, \$2.00.
The Roots of Religion in the Human Soul, by John Baillie. Doran, \$2.00.
History of Ancient and Medieval Philosophy, by Horatio W. Dresser. Crowell, \$2.50.
Chinese Culture and Christianity, by James Livingstone Stewart. Revell, \$2.50.
Lay Thoughts of a Dean, by William Ralph Inge. Putnam, \$2.50.

THREE CENTURIES OF ORGAN BUILDING



Skilled artisans, not machines, give added artistic merit to The Kilgen. Hand carved wood-work gives the proper setting for the fine mechanical precision. You'd expect this of a Kilgen.

EACH Kilgen Organ is an individual work of art. Whether large or small, the same fine standards throughout are followed—developed through three centuries of learning how.

Since 1640, Kilgen has been building pipe organs that provide the beauty of stately religious melody. Churches of every denomination attest to the faithfulness of Kilgen organ tone.



Kilgen organ architects await the opportunity to confer with your architects. Without obligation on your part, you may draw from their wealth of experience in pipe organ designing.

Geo. Kilgen & Son, Inc.

**Builders
Pipe Organs
ST. LOUIS**

When writing to advertisers please mention The Christian Century.

Good

Cokesbury Press

Books

POPULAR AMUSEMENTS, DESTRUCTIVE AND CONSTRUCTIVE
Phipps and Roberts. \$1.50

The need for wholesome recreation and the prevalent craze for destructive forms of commercialized amusement have given the incentive for this thoroughly enlightening and instructive book.

LITERARY PROGRAMS AND DIVERSIONS

Mrs. Maud B. Little.
\$1.50

A collection of programs for every month in the year, with suggestions for carrying them out. These can be used just as they are, or some numbers may be omitted, as desired. There are a great variety of subjects, both serious and in lighter vein. The book cannot but be of assistance to the entertainment committee of any young people's organization.

THE SMALL SUNDAY SCHOOL, ITS PLAN AND WORK

L. F. Sensabaugh. \$0.60

The author has been guided by his own experience as superintendent and teacher in the very small Sunday School and as a conference superintendent whose work included several hundred small Sunday Schools. This text has been prepared with the very definite purpose of helping that large number of officers and teachers who are laboring under handicaps, physical and otherwise, that are peculiar to the small Church.

PROJECT METHOD IN RELIGIOUS EDUCATION

Mason Crum. \$1.50
With an Introduction by Arthur Weigle

An invaluable aid to teachers and preachers—and a theory that can be put to practical use. Interesting to read, wonderfully suggestive and helpful.

THE MOST DYNAMIC THING IN THE WORLD

A. T. O'Rear. \$1.00

That there is value in prayer is clearly seen from the fact that men the world over have continued throughout the ages to pray. Dr. O'Rear shows that the heart is always made better through prayer and that prayer is also a practical means of achievement.

RELIGIOUS ASPECTS OF EDUCATION

J. C. Roper. \$1.50

Marked by erudition, scholarship, candor and impartiality, this book is heartily recommended to all who are interested in the complex relation of church and state, as well as the sound moral education of our youth.

MISSIONARY MESSAGE OF THE BIBLE

Edmund F. Cook,
\$1.00

Brings out the fact that the Bible is God's missionary message to the world by a study of God's purposes as unfolded in the Old and New Testaments and delivered through the great men whom he chose to carry out the plans, ending with Christ and his mission on earth.

THE MEANING OF GOD
By Harris Franklin Rall, Ph.D., D.D.
Professor of Christian Doctrine
Garrett Biblical Institute

The substance of this volume was presented as a series of lectures on the Quillian Foundation at Emory University. It is not the author's aim primarily to furnish a philosophy of religion. Neither is it the aim to defend or expound traditional theology. He takes his stand frankly within the Christian faith, convinced that the meaning of the world and of life has come to men in the God and Father of our Lord Jesus Christ.

Price \$1.50

THE REVIVAL

W. A. Tyson. \$1.50

It is more difficult to secure preachers who have the baptism of the evangelist than it is to fill the places of honor and responsibility to our communions. Along with this difficulty is the urgent demand for such preachers anointed of the Holy One, sound in their thinking, discreet in their behaviour, fruitful in their works. This volume shows how to remove this difficulty and to prepare those who shall see in it their opportunity.

THE MISSIONARY EVANGEL
Bishop E. D. Mouzon

This book comprises the Fondren Lectures for 1925 delivered by Bishop Mouzon before the students of the Southern Methodist University. Press reports and personal comments proclaim this series of lectures as of exceptional interest, profound thought, eloquently delivered and containing inspiration and instruction which should be given to all the Christian world.

Price \$1.50

A NEW DAY FOR THE COUNTRY CHURCH

Rolvix Harlan, Ph.D.
\$1.25

Dr. Harlan writes not from an academic or theoretical interest in his subject, but out of his large experience as one of the foremost leaders in the field of country church work. The book is thoroughly practical and at the same time markedly inspirational.

JESUS THE PIONEER, AND OTHER SERMONS

Umphrey Lee. \$1.25

Presentations of present day problems that bring out the fact that the Bible contains the solution for them all. It is not a book whose principles are given for a bygone age but is as up-to-date as the morning newspaper, and as real as the problems that confront us.

COKESBURY PRESS, Publishers

ORDER FROM YOUR OWN RELIGIOUS BOOKSTORE

NASHVILLE, TENNESSEE

Good**Cokesbury Press**Books**POPULAR AMUSEMENTS, DESTRUCTIVE AND CONSTRUCTIVE**
Phipps and Roberts. \$1.50

The need for wholesome recreation and the prevalent craze for destructive forms of commercialized amusement have given the incentive for this thoroughly enlightening and instructive book.

LITERARY PROGRAMS AND DIVERSIONS
Mrs. Maud B. Little. \$1.50

A collection of programs for every month in the year, with suggestions for carrying them out. These can be used just as they are, or some numbers may be omitted, as desired. There are a great variety of subjects, both serious and in lighter vein. The book cannot but be of assistance to the entertainment committee of any young people's organization.

THE SMALL SUNDAY SCHOOL, ITS PLAN AND WORK**L. F. Sensabaugh. \$0.60**

The author has been guided by his own experience as superintendent and teacher in the very small Sunday School and as a conference superintendent whose work included several hundred small Sunday Schools. This text has been prepared with the very definite purpose of helping that large number of officers and teachers who are laboring under handicaps, physical and otherwise, that are peculiar to the small Church.

PROJECT METHOD IN RELIGIOUS EDUCATION**Mason Crum. \$1.50**
With an Introduction by Arthur Welgle

An invaluable aid to teachers and preachers—and a theory that can be put to practical use. Interesting to read, wonderfully suggestive and helpful.

THE MOST DYNAMIC THING IN THE WORLD**A. T. O'Rear. \$1.00**

That there is value in prayer is clearly seen from the fact that men the world over have continued throughout the ages to pray. Dr. O'Rear shows that the heart is always made better through prayer and that prayer is also a practical means of achievement.

RELIGIOUS ASPECTS OF EDUCATION
J. C. Roper. \$1.50

Marked by erudition, scholarship, candor and impartiality, this book is heartily recommended to all who are interested in the complex relation of church and state, as well as the sound moral education of our youth.

MISSIONARY MESSAGE OF THE BIBLE**Edmund F. Cook, \$1.00**

Brings out the fact that the Bible is God's missionary message to the world by a study of God's purposes as unfolded in the Old and New Testaments and delivered through the great men whom he chose to carry out the plans, ending with Christ and his mission on earth.

THE MEANING OF GOD
By Harris Franklin Rall, Ph.D., D.D.
Professor of Christian Doctrine
Garrett Biblical Institute

The substance of this volume was presented as a series of lectures on the Quillian Foundation at Emory University. It is not the author's aim primarily to furnish a philosophy of religion. Neither is it the aim to defend or expound traditional theology. He takes his stand frankly within the Christian faith, convinced that the meaning of the world and of life has come to men in the God and Father of our Lord Jesus Christ.

Price \$1.50**THE REVIVAL**
W. A. Tyson. \$1.50

It is more difficult to secure preachers who have the baptism of the evangelist than it is to fill the places of honor and responsibility to our communions. Along with this difficulty is the urgent demand for such preachers anointed of the Holy One, sound in their thinking, discreet in their behaviour, fruitful in their works. This volume shows how to remove this difficulty and to prepare those who shall see in it their opportunity.

THE MISSIONARY EVANGEL
Bishop E. D. Mouzon

This book comprises the Fondren Lectures for 1925 delivered by Bishop Mouzon before the students of the Southern Methodist University. Press reports and personal comments proclaim this series of lectures as of exceptional interest, profound thought, eloquently delivered and containing inspiration and instruction which should be given to all the Christian world.

Price \$1.50**A NEW DAY FOR THE COUNTRY CHURCH****Rolvix Harlan, Ph.D. \$1.25**

Dr. Harlan writes not from an academic or theoretical interest in his subject, but out of his large experience as one of the foremost leaders in the field of country church work. The book is thoroughly practical and at the same time markedly inspirational.

JESUS THE PIONEER, AND OTHER SERMONS**Umphrey Lee. \$1.25**

Presentations of present day problems that bring out the fact that the Bible contains the solution for them all. It is not a book whose principles are given for a bygone age but is as up-to-date as the morning newspaper, and as real as the problems that confront us.

COKESBURY PRESS, Publishers

ORDER FROM YOUR OWN RELIGIOUS BOOKSTORE

NASHVILLE, TENNESSEE

t
t
a
h
e
r

t
n
a
s